



BRAHMA SUTRA

CHAPTER 4

2nd Pada

1st Adikaranam to 11th Adhikaranam

Sutra 1 to 21

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Lecture 356

4th Chapter :

1st Pada :

- Sarva Karma Nivritti, Jeevan Mukti of Jnani.

2nd Pada :

- Saguna Upasaka, Krama Mukti.

Stages of Utkranti :

a) Organs withdrawn into Jiva Nucleus :

- Upasaka is Ajnani, gets ready to withdraw and depart.

b) Gathi :

- Travel.

c) Brahma Loka Praptihi :

- Reaching Brahma Loka.

d) Nirguna Jnana Prapti :

- Upasaka did not get Aikya Jnanam in Manushya Shariram.

e) At Pralaya, When Brahmaji attains Videha Mukti, Upasakas, Jnanis now attain Videha Mukti.

2nd Pada :

- Utkranti of Saguna Upasaka and Gathi – Chandogyo Upanishad :

तस्य क्व मूलं स्यादन्यत्राद्योऽद्धिः सोम्य शुद्धेन तेजो
 मूलमन्विच्छ तेजसा सोम्य शुद्धेन सन्मूलमन्विच्छ सन्मूलाः
 सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठा यथा नु खलु
 सोम्येमास्तिस्त्रो देवताः पुरुषं प्राप्य त्रिवृत्तिवृदेकैका भवति तदुक्तं
 पुरस्तादेव भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि संपद्यते मनः
 प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम् ६

Tasya kva mulam syadanyatradbhyo'dbhih somya sungena tejo
 mulamanviccha tejasa somya sungena sanmulamanviccha sanmulah
 somyemah sarvah prajah sadayatanah satpratistha yatha nu khalu
 somyemastisro devatah purusam prapya trivrtrivrdekaika bhavati taduktam
 purastadeva bhavatyasya somya purusasya prayato vanmanasi sampadyate manah
 prane pranastejasi tejah parasyam devatayam ॥ 6 ॥

Where else, except in water, can the body have its root? O Somya, when water is the sprout, search for fire as the root; when fire is the sprout, O Somya, search for Sat [Existence] as the root. O Somya, Sat is the root, Sat is the abode, and Sat is the support of all these beings. As to how, O Somya, these three deities [fire, water, and earth] enter a body and each becomes threefold, this has already been explained. O somya, as this person is dying, his speech merges into the mind, his mind into prana, his prana into fire, and then fire merges into Brahman, the Supreme Deity. [6 – 8 – 6]

Sutra 1 :

वाङ्मनसि
 दर्शनाच्छब्दाच्च ।

Vangmanasi
darsanacchabdaccha

Speech is merged in mind, because it is so seen, and there are scriptural statements (to that effect). [4 – 2 – 1]

- Vang Adhikaranam – 2 Sutras.
- What happens to Vak – Indriyam of a Dying Person.
- Laya, resolution of constituents of individual Ajnani.

4 Stages :

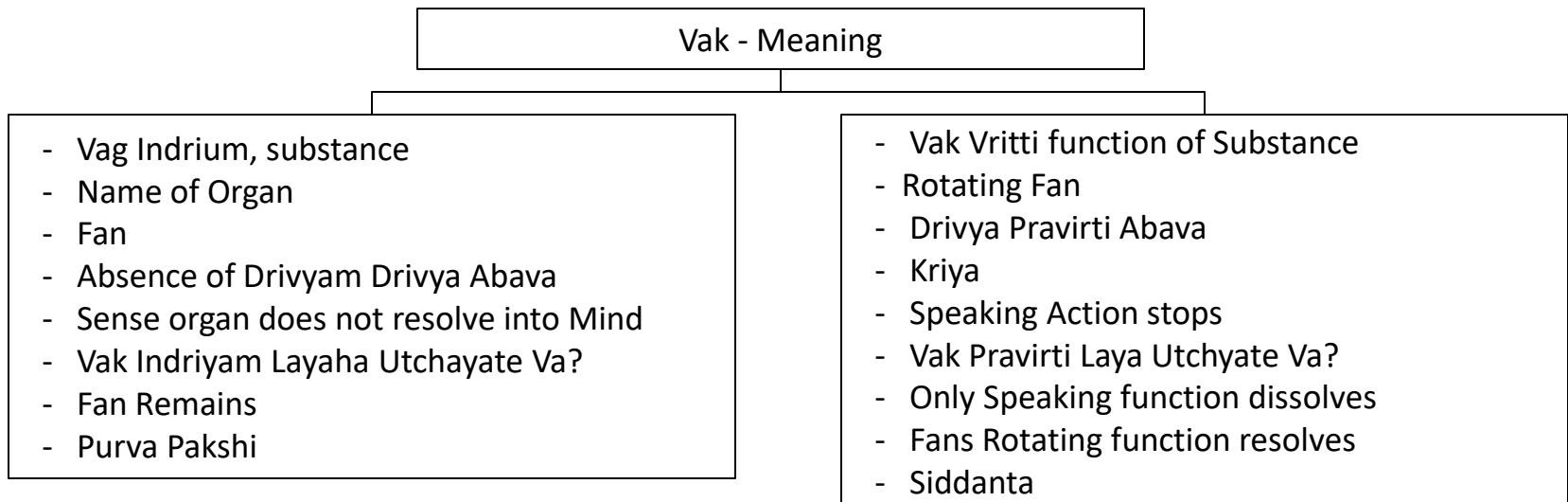
- Uddalaka tells his Son disciple Svetaketu.
- Endearingly Addresses – On my Dear Child, Asya Prayataha Purusha.
- Prayataha = Mriyamanasya = Sashti – Eka Vachanam.
- Prayati – Departing for good, dying Ajnani – How Organs Resolve.

4 Stages :

- Vak Manasi Sampidya, Manaha Prane Sampidya.
- Pranaha Tejaha – Sampidya, Tejaha Parasyam Devatayam Sampidya 4 Layams – Dissolutions.

1st Stage in this Adhikaranam :

- Vachaha Manasi Layaha, speech resolves in Mind.
- Brahma Sutra – Has Analytical reasoning, Shankara will introduce doubts.



General Analysis of Sutra :

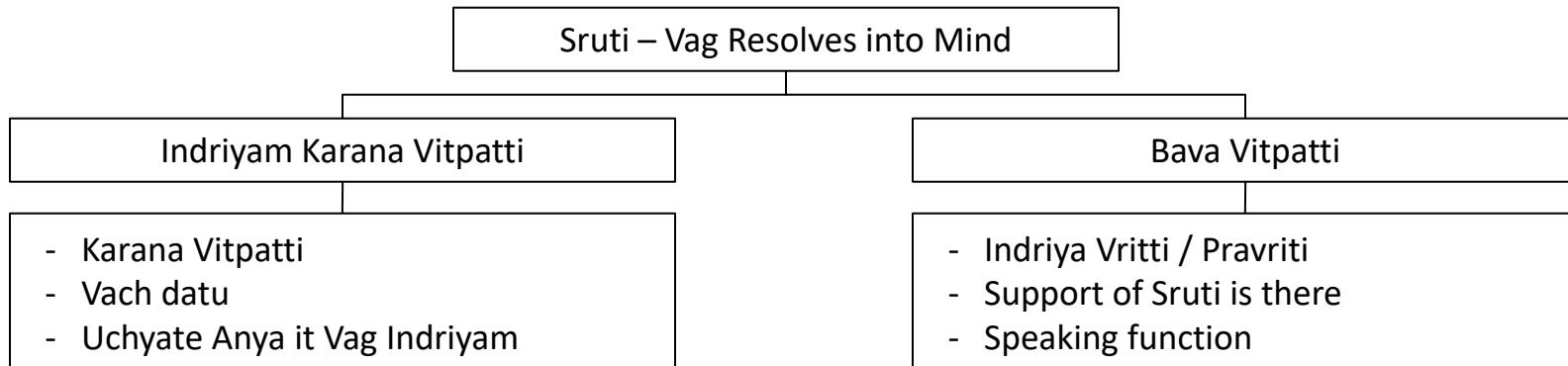
- Vak Indriya Pravriti.
- Function of Vak Indriyam dissolving into Mind.
- 2 Reasons – Hetu Dvayam, Darshanat Shabdat Cha
- See that happening in Dying person.
- Mind function continues – Thought continues, emotions getting up, tears flowing.
- Speech weaker, withdraws, don't perceive Indriyam resolving into Mind.
- Indriyam = Sukshma Shariram, Apratyaksham.
- We can never see sense organs.
- No Pramanam to say sense organs resolve into mind.

Vyasa :

- Have Pramanam to say Vak Vritti resolves.
- Speech does not come out, Anupalabdh Pramanam is there Vak Manas, Leeyate.

Reason 2 :

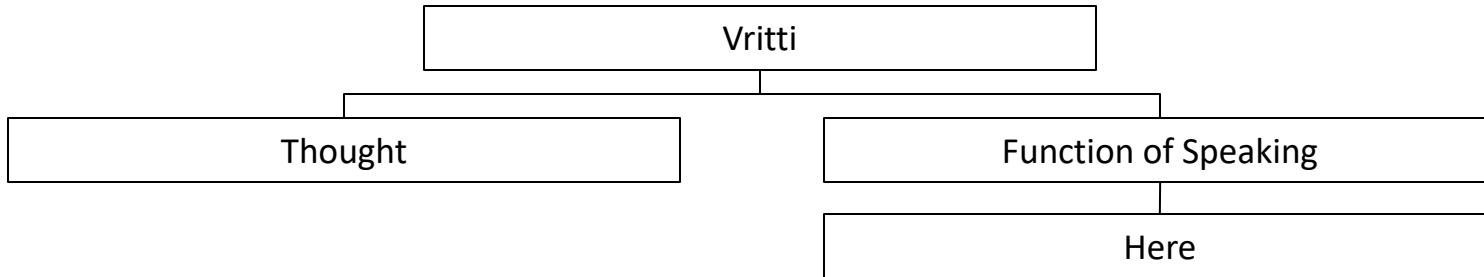
- Shabda Pramanam.



Purva Pakshi :

- You are very smart, I can give same Sruti Pramanam, because it has 2 Derivations.

Grammatically both possible :



Rule :

- When different meanings are possible, choose what has support of reason also.
- Indriyam Vak can't dissolve into mind logically untenable.
- Anything resolves into its Material Cause, Karyam Karane Liyate.
- Ring Melted, Dissolves into gold , Wave to water, not wood, Tree to Mud.
- Karyasya Upadana karye Layaha iti Nyaya
- Indriyam can never resolve into mind, mind not Material cause of Indriyam.
- During Pralayam, Pancha Butas Dissolve.
- Karya – Karana Sambanda – is there, Laya in reverse order.
- Indriya does not dissolve into Mind, Indriyam remains for Agyani.
- Indriya Vritti – Function and Mind have no Karya Karana Sambanda.
- Same Logical problem for Siddantin and Purva Pakshi.
- For function of Indriyam what is Upadana Karanam?

Vak – 2 Meanings :

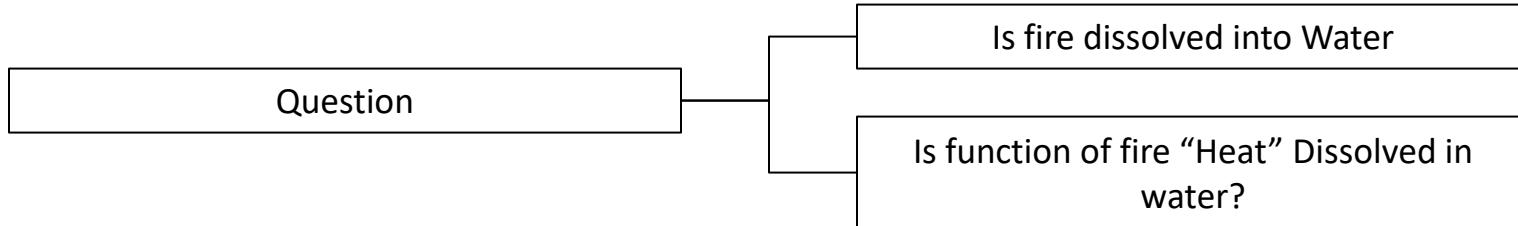
Shankara :

- Indriyam can't dissolve into Mind.
- Indriya Vritti can dissolve into Mind, substance can dissolve only to its Material cause.

- It can never dissolve into Non-Material Cause.
- Function of Substance need not dissolve into Material cause.
- Can dissolve elsewhere also.

Example :

- Pour water on fire, heat is gone.



- Fire can't dissolve into water.

Taittriya Upanishad :

- Water product of fire, hence only heat is removed - Water absorbs burning function of fire even though water has no heat.

Law :

- From this Adhikaranam – Thing can dissolve only to its material Cause.
- Function can dissolve elsewhere also.
- Pour cold water so that hot water heat is absorbed.
- When Vang Manasi Sampidya is said, Vag Indriya can't dissolve into mind. Because of Law no 1.
- Whereas Vag Indriya Pravrithi can dissolve into Mind, Vak Indriya Manasi Leeyate.

Last Point :

Confusion :

- Vak Manasi Sampidya

Should Say :

- Vak Indriya – Vritti Manasi Leeyate.

Sutra :

- Vak Manasi Sampidye.

How do you know?

- Vyasa means – Vak Indriya Vritti – Not Vak Indriyam.

Shankara :

- Vyasa gives later, another – Sutra :

अविभागो वचनात् ।

Avibhago vachanat

(Absolute) non-distinction (with Brahman of the parts merged takes place) according to the statement (of the scriptures). [4 – 2 – 16]

Jnanis Death :

- There resolution is of Indriyam, in this sutra for Upasaka, Indriya Vritti only.
- Therefore Vang in this Sutra, Refers to Vak Vritti Only, Darshanat Shabda Cha.

Word Analysis :

- Vak Manasi Darshanat Shabdat Cha

a) Vak :

- At time of death function of Speech.

b) Darshanat :

- Known from observation.

c) Cha Shabdat :

- And Scriptural statement.

Significance :

a) Vak – Bava Vitpatti :

- Uktihi – Vachanam Vak – Not Organ but speaking function.

b) Manasi :

- In the Mind, into the Mind Saptami Vibakti, resolves.
- Function of Speech resolves in the mind reasons.

c) Darshanat :

- Seen in dying person – Mind Function, continues for long time Even after Withdraw of Sensory functions.
- “Anubhuti Prakasha” and in Brihadaranyaka Upanishad : Shariraka Brahman :

एकीभवति, न पृथगतीत्याहुः; एकीभवति, न जिघतीत्याहुः;
एकीभवति, न रसयतीत्याहुः; एकीभवति, न वदतीत्याहुः;
एकीभवति, न शृणुतीत्याहुः; एकीभवति, न मनुत इत्याहुः;
एकीभवति, न स्पृशतीत्याहुः; एकीभवति, न विजानातीत्याहुः;
तस्य हृतस्य हृदयरस्याग्रं प्रद्योतते; तेन प्रद्योतेनैष आत्मा
निष्क्रामति—चरशुष्टो वा, मूर्ध्णो वा, अन्येभ्यो वा शरीरदेशेभ्यः;
तमुक्रामन्तं प्राणोऽनुक्रामति; प्राणमनुक्रामन्तं सर्वे प्राणा अनुक्रामन्ति;
सविज्ञानो भवति, सविज्ञानमेवान्वपक्रामति।
तं विद्याकर्मणी समन्वरभेते पूर्वप्रज्ञा च ॥ २ ॥

ekībhavati, na paśyatītyāhuḥ; ekībhavati, na jighratītyāhuḥ;
ekībhavati, na rasayatītyāhuḥ; ekībhavati, na vadatītyāhuḥ;
ekībhavati, na śṛṇotītyāhuḥ; ekībhavati, na manuta ityāhuḥ;
ekībhavati, na sprśatītyāhuḥ; ekībhavati, na vijānātītyāhuḥ;
tasya haitasya hṛdayasyāgram pradyotate;
tena pradyotenaiṣa ātmā niṣkrāmati—cakṣuṣṭo vā,
mūrdhno vā, anyebhyo vā śarīradeśebhyah;
tamutkrāmantam prāṇo'nūtkrāmati;
prāṇamanūtkrāmantam sarve prāṇā anūtkrāmanti; savijñāno bhavati,
savijñānamevānvavakrāmati।
tam vidyākarmaṇī samanvārabhete pūrvaprajñā ca ॥ २ ॥

(The eye) becomes united (with the subtle body); then people say, 'He does not see.' (The nose) becomes united; then they say, 'He does not smell.' (The tongue) becomes united; then they say, 'He does not taste.' (The vocal organ) becomes united; then they say, 'He does not speak.' (The ear) becomes united; then they say, 'He does not hear.' (The Manas) becomes united; then they say, 'He does not think.' (The skin) becomes united; then they say, 'He does not touch.' (The intellect) becomes united; then they say, 'He does not know.' The top of the heart brightens. Through that brightened top the self departs, 'Either through the eye, or through the head, or through any other part of the body. When it departs, the vital force follows; when the vital force departs, all the organs follow. Then the self has particular consciousness, and goes to the body which is related to that consciousness. It is followed by knowledge, work and past experience. [4 – 4 – 2]

- Talks of the something.

d) Shabdat :

- Sruti Pramanat, Vak has speaking function and also refers to organ.
- Sruti is weak support here as it is supporting both Purva Pakshi and Siddantin.
- Logic supports only Siddantin, Shabdat = Nyaya Sahita Artat.

e) Cha :

- And, joining 2 Supports.

Shabdat (Hetu 2)	Darshanat (Hetu)
Sruti	Seen

Sutra 2 :

अत एव च सर्वाण्यनु ।

Ata eva cha sarvanyanu

And for the same reason all (sense-organs) follow (mind, i.e., get their functions merged in it). [4 – 2 - 2]

General Analysis :

- Doubt based on Sruti Vakyam.

Upanishad :

- Vak Indriya Manasi Sampadyate, Upanishad refers to one Indriyam.
- What Happens to 5 Jnana Indriyams and 4 Other Karma Indriyams.
- Do they resolve or not. All 10 – Indriyas Kriyaya Api Manasi Lina Bavati.

Proof : Ataha Eva

- 2 Proofs of previous Sutra Darshanat and Shabdatcha – Extend.

Darshanat seen in Dying Person :

- All organs become weaker as we grow old, no need to wait till death.
- We hear Brama Instead of Brahman.

Sruti Shabda :

- Chandogyo Vakyam talks of Vak.

Prasno Upanishad :

तेजो ह वा उदानस्तस्मादुपशान्ततेजाः ।
पुनर्भवमिन्द्रियैर्मनसि सम्पद्यमानैः ॥ ९ ॥

tejo ha vā udānastasmādupaśāntatejāḥ ।
punarbhavamindriyairmanasi sampadhyamānaiḥ ॥ 9 ॥

The external fire indeed is Udana. Therefore, he in whom the flames are gone out enters another body with the senses absorbed in the Mind. [Chapter 3 – Verse 9]

- Body grows cold, (Tanda, ho Gaya) Temperature goes, Jiva goes to next body, Punar Janma.
- Indriyai Saha Manasi Sampatya Manai – Jiva goes with sense organs.

Indriyai Saha : Plural – Used :

- All sense organs which have dissolved into Mind.

Word Analysis :

a) Ataha Eva :

- Due to same reasons only

b) Sarvani Cha :

- Functions of all other organs also.

c) Anu :

- Resolved into the Mind.

Significance :

a) Ataha Eva :

- Because of same reasons only.

Previous Sutra :

- Reason given for vag Vritti Layaha, Same reason here.

Darshanat	Shabda Cha
- Experience	Before : - Chandogyo Upanishad Here : - Prasno Upanishad

b) Cha :

- Conjugation, to include other organs.

c) Sarvani Indriyam Cha :

- Functions of Organs.

d) Anu – Anugachhati :

- To dissolve

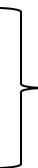
Anu Leeyate :

- To Merge 1st Adhikaranam – Over.
- In case of Dying Ajnani, function of all sense organs dissolve into Mind.
- Sense organs do not dissolve.
- Even after sense organs stop, Mind continues for sometime, memories come, emotions come, future thought comes.

Stages for Ajnanis departure :

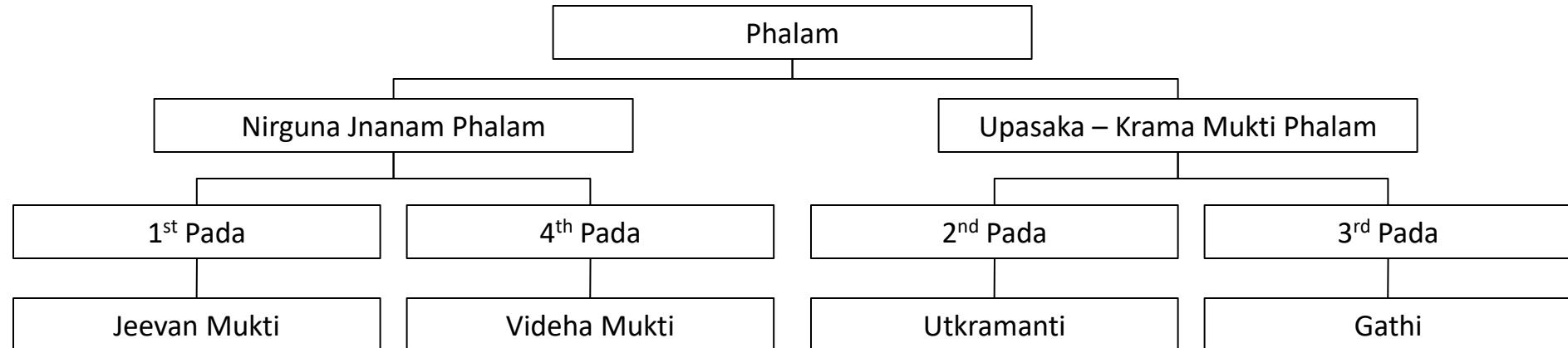
- 1) Mana – Prana
- 2) Prana – Tejas
- 3) Teja – Devatya

- Later Jnanis departure, Vacation.

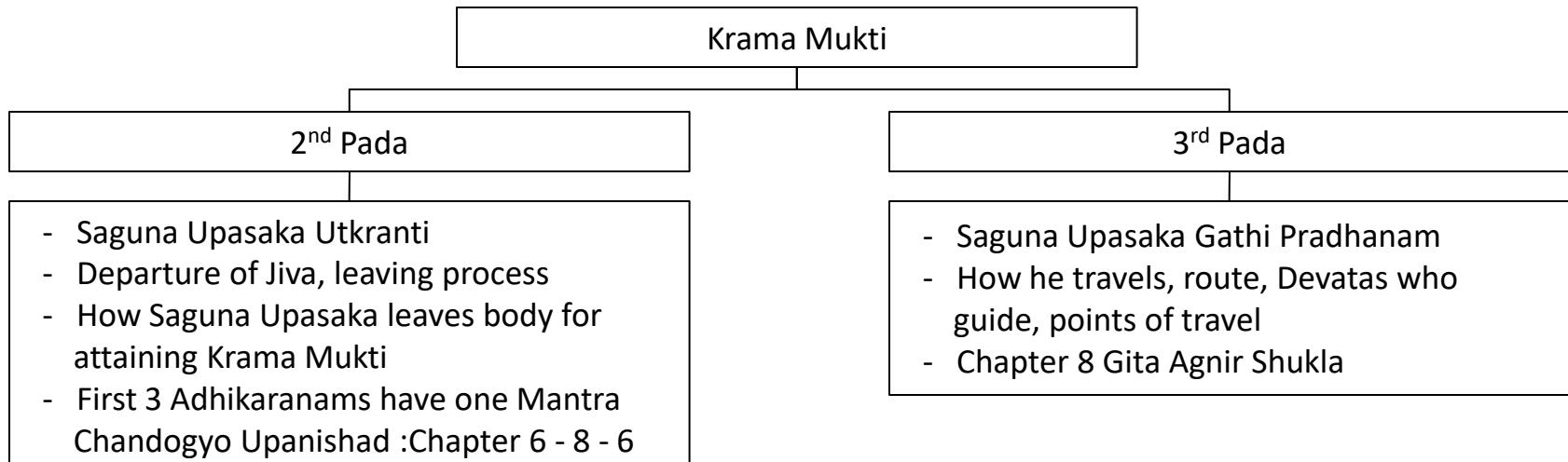


Lecture 357

- 4th Chapter – 2 Padas – Jnana Phala Adhyaya



- Nirguna Jnani leaves body, Merges into Brahman.



तस्य क्व मूलं स्यादन्यत्राद्योऽद्धिः सोम्य शुद्धेन तेजो
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 पुरस्तादेव भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्ननसि संपद्यते मनः
 प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम् ६

Tasya kva mulam syadanyatradbhyo'dbhih somya sungena tejo
 mulamanviccha tejasa somya sungena sanmulamanviccha sanmulah
 somyemah sarvah prajah sadayatanah satpratistha yatha nu khalu
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 purastadeva bhavatyasya somya purusasya prayato vanmanasi sampadyate manah
 prane pranastejasi tejah parasyam devatayam ॥ 6 ॥

Where else, except in water, can the body have its root? O Somya, when water is the sprout, search for fire as the root; when fire is the sprout, O Somya, search for Sat [Existence] as the root. O Somya, Sat is the root, Sat is the abode, and Sat is the support of all these beings. As to how, O Somya, these three deities [fire, water, and earth] enter a body and each becomes threefold, this has already been explained. O somya, as this person is dying, his speech merges into the mind, his mind into prana, his prana into fire, and then fire merges into Brahman, the Supreme Deity. [6 – 8 – 6]

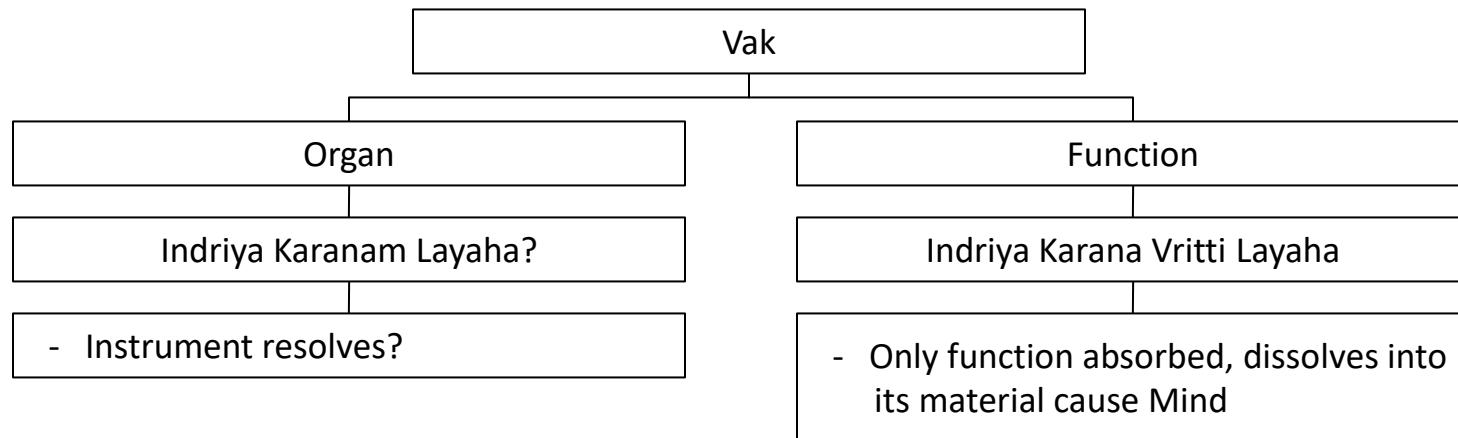
Gita :

अग्निर्ज्योतिरहः शुक्लः पूर्णमासा उत्तरायणम् ।
 तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ ८-२४ ॥

Fire, light, daytime, the bright fortnight, the six months of the northern solstice; following this path, men who know Brahman go to Brahman. [Chapter 8 – Verse 24]

- Pra – I (To Leave) – Kurutava.
- Pretam – One who has left, Sashti Ekavachanam.
- Prayatayaha Purushasya Vak, All sense organs merge into mind.
- Vak – Organ of speech represents 10 sense organs – All resolve into Mind.

- Sampadayate – Resolves – Verb.
- Prana resolves into Tejas, Tejas Resolves into Ishvara.
- 1st Adhikarana – Sutra 1 and 2, what you mean by sense organ resolving into mind?



- Pot resolves into clay, Ornament resolves into Gold.
- Karya Dravyam Karana Drivye Praleeyate.
- Any Product dissolves into its material Cause, Sense organs – Can they dissolve into Mind or Not?
- Pancha Butas - Material cause, Sense organs can't dissolve into Mind.
- Vang Manasi = Vang Vritti Sampadyate, Apply Jahal Lakshana.

Reveals Meaning of Sensory function :

- Vyasa extends to other Organs by Prasno Upanishad in Sutra :

अत एव च सर्वाण्यनु ।

Ata eva cha sarvanyanu

And for the same reason all (sense-organs) follow (mind, i.e., get their functions merged in it). [4 – 2 - 2]

- 1st Part of Utkranti Over – 1st Adhikaranam over.
- Next Stage of Utkranti for Saguna Upasana.

तन्मनः प्राण उत्तरात् ।

Tanmanah prana uttarat

That mind (is merged) in Prana (as is seen) from the subsequent clause (of the Sruti cited). [4 – 2 - 3]

- Manodhi Adhikaranam.

Subject :

- All sensory functions resolve into mind.
- Shastrically true and can be observed, Mental functions Active.
- Many thoughts one wants to express but can't.
- Emotions flow on meeting close relative.
- Tears of Joy, sorrow, indicate violent thoughts happening.
- Strokes head, Vak Withdrawn, Mind Functions.
- Vak Manasi Siddate

What happens to Mind?

- Mansaha Prane Sampadyate, Mind dissolves into Mukhya Prana.

2nd Stage :

- Mind Dissolving into Prana, thoughts recede.
- Capacity for thinking, emotions withdrawn.
- Same Chandogyo Upanishad mantra Pramanam, Manaha Prane Sampadyate.
- Uttaram – Subsequent part of Chandogyo Upanishad.

Same Doubt is Purva Pakshi :

- Mind resolves or Mental function resolves?

- Karana Layaha Utchaye Eva? Karma Vritti Layaha Utchayetva?
- Same logic – Mind does not dissolve into Prana, don't take Vachyartham.
- Mind not to be taken as Mind it is illogical, Karya Dravyam resolves into Karana Dravyam.
- Mind not product of Prana, Karya Manaha would have dissolved into Karana Pranaha.

Shankara :

- Mind and Prana don't have Karya – Karana Sambanda.
- Here Manaha through Jahal Lakshanaya, Mind reveals Mental function.
- Function can resolve into Prana.

Rule :

- For Functional resolution, Karya – Karana Sambanda not required.
- For Material resolution, Karya – Karana Sambanda Required.
- Heat of fire resolves into water even though Karya Karana, Sambanda is not there.

Word Analysis :

a) *Tatu Manaha* :

- That Mental function resolves.

b) *Prane* :

- In Prana.

c) *Uttarat* :

- This is known by subsequent portion of Chandogyo Upanishad.

Significance :

a) *Tatu Manaha* :

- That Mind in previous Adhikaranam, Mind is locus of sensory resolution.
- That Mind in which has resolved, all sensory functions, that minds mental functions resolve into Prana.

- Vachyarthा can't be taken - Take Lakshyartha of mental function Verb – Resolves.
- Dying person loses capacity to think, to remember, to identify people.
- Relatives come and Ask, Are you able to Recognise me?
- Spouse not Recognised, indicates Manaha Pranaha Sampadyate.
- Natural Phenomena, Fact of life.

b) Prana = Prane :

- Saptami – Resolves into Prana.

c) Uttarat :

- Subsequent portion of Chandogyo Upanishad :

तस्य क्व मूलं स्यादन्यत्राद्योऽद्विः सोम्य शुद्धेन तेजो
 मूलमन्विच्छ तेजसा सोम्य शुद्धेन सन्मूलमन्विच्छ सन्मूलाः
 सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठा यथा नु खलु
 सोम्येमास्तिस्त्रो देवताः पुरुषं प्राप्य त्रिवृत्तिवृदेकैका भवति तदुक्तं
 पुरस्तादेव भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्ननसि संपद्यते मनः
 प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम् ६

Tasya kva mulam syadanyatradbhyo'dbhih somya sungena tejo
 mulamanviccha tejasa somya sungena sanmulamanviccha sanmulah
 somyemah sarvah prajah sadayatanah satpratistha yatha nu khalu
 somyemastisro devatah purusam prapya trivrtrivrdekaika bhavati taduktam
 purastadeva bhavatyasya somya purusasya prayato vanmanasi sampadyate manah
 prane pranastejasi tejah parasyam devatayam ॥ 6 ॥

Where else, except in water, can the body have its root? O Somya, when water is the sprout, search for fire as the root; when fire is the sprout, O Somya, search for Sat [Existence] as the root. O Somya, Sat is the root, Sat is the abode, and Sat is the support of all these beings. As to how, O Somya, these three deities [fire, water, and earth] enter a body and each becomes threefold, this has already been explained. O somya, as this person is dying, his speech merges into the mind, his mind into prana, his prana into fire, and then fire merges into Brahman, the Supreme Deity. [6 – 8 – 6]

Hetau – Panchami :

- We come to know this through Sruti Pramanat.
- Mind is Apratyaksham.

How I know where it is Resolved?

- Shastra Pramanam comes to our rescue.
- Shankara – Additional points.

a) Purva Pakshi :

- In Previous Adhikaranam, I accept Vak does not Dissolve into Mind, only Vak Vritti, Dissolves into Mind.
- No Karya – Karana Sambanda.
- In Manaha – Prana, there is Karya – Karana Sambanda.
- Mind can dissolve into Prana, need not go for Lakshyartha.
- How Manaha – Pranaha have Karya – Karana Sambanda.

Chandogyo Upanishad :

अन्नमयं हि सोम्य मन आपोमयः प्राणस्तेजोमयी
वागिति भूय एव मा भ-
गवान्विज्ञापयत्विति तथा सोम्येति होवाच ४

Annamayan hi somya mana apomayah pranastejomayi vagiti.
bhuya eva ma bhagavan vijnapayatviti.
tatha somyeti hovaca.

‘O Somya, the Mind is nourished by food, Prana by water, and speech by fire.’ [Svetaketu then said,] ‘Sir, will you please explain this to me again?’ ‘Yes, Somya, I will explain again,’ replied this father. [6 – 5 – 4]

- Mind product of Annam – Prithivi – Food earth, Bumi.

Mind	Prana
<ul style="list-style-type: none"> - Annam - Prithvi - Essential Nature Prithvi Ornament – Gold - From Prithvi Manaha - Born 	<ul style="list-style-type: none"> - Jala Atmanam - Product of Jalam - Prithvi Rupa Manaha is Jala Rupa Pranaha - Tasmat Etasmat Agnir – Apaha - From Jalam – Prithvi born

Taittriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः । आकाशादायुः । वायोरग्निः ।
अग्नेरापः । अत्रभ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ ३ ॥

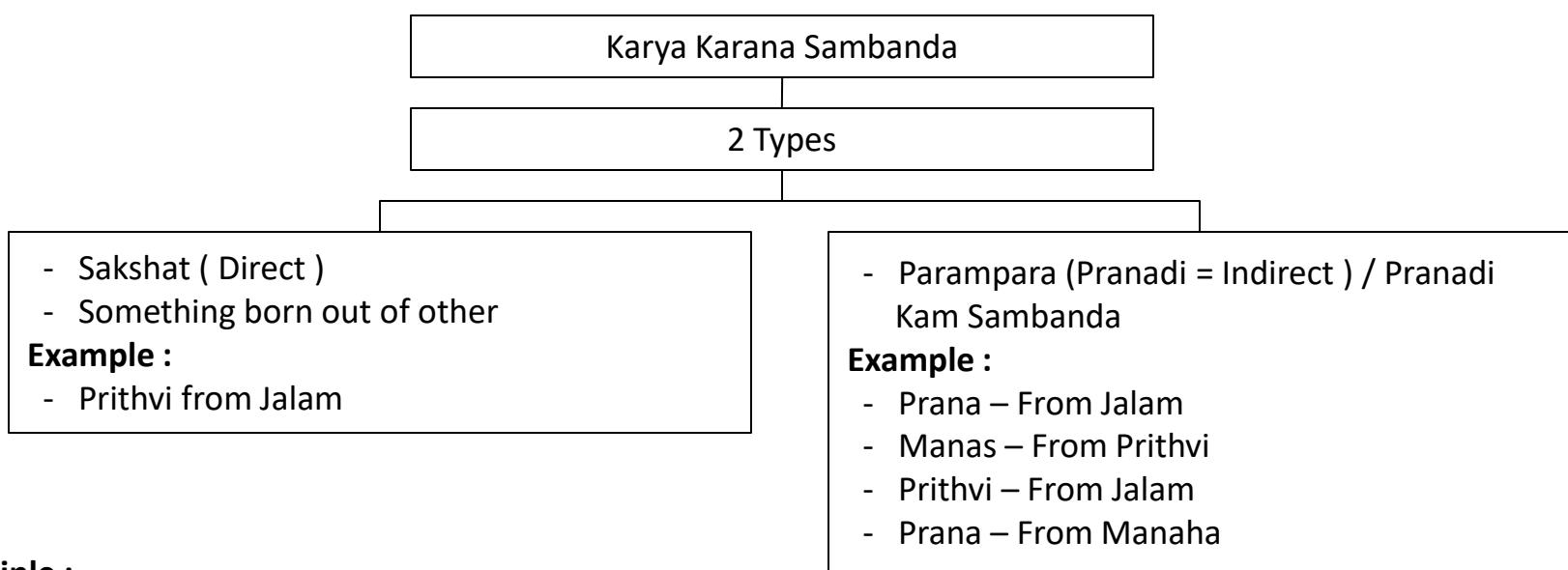
tasmādvā etasmādātmana ākāśah saṁbhūtaḥ । ākāśādvāyuh ।
vāyoragnih । agnerāpah । adbhyah pr̄thivī ।
pr̄thivyā oṣadhayaḥ । oṣadhībhyo'nnam । annāt puruṣah ॥ 3 ॥

From that (Which is) This Atman, is space born, from Akasha, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 – 1 – 3]

- Hence Mind – Prana have Karya Karana Sambanda.
- Svarupa Dvara Karya Karana Sambanda Sampadate.
- Mind can't dissolve into Prana.

Shankara :

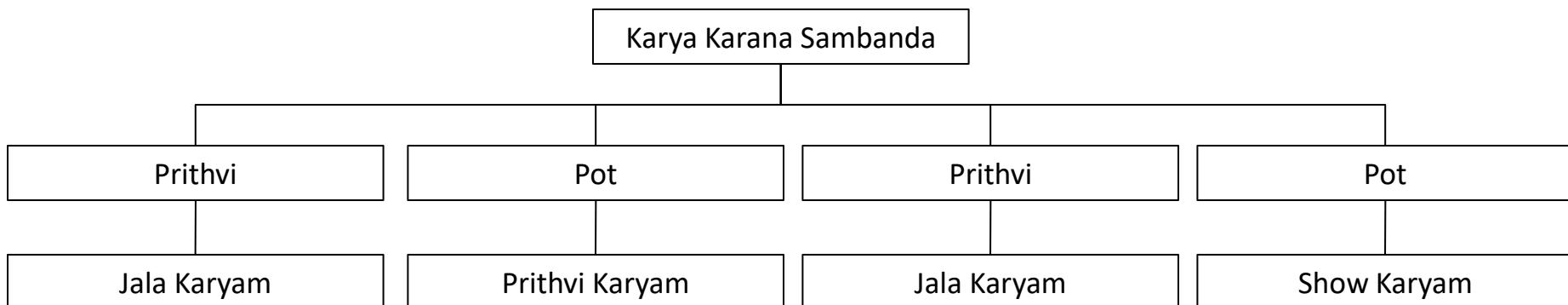
- 1st Principle.



2nd Principle :

- Only in direct Karya – Karana Sambanda, Karyam resolves into Karana, Dvaityam.
- Karyam can't dissolve into Karanam if Pranadikam, Indirect.

Shastric Example :



- Pot and show have indirect Karya Karana Sambanda.
- Pot can't Resolve into Prithvi, Pranadikam Karana Sambanda.
- Additional Argument by Shankara, Mental function alone dissolves into Prana.

सोऽध्यक्षे तदुपगमादिभ्यः ।

So'dhyakshe tadupagamadibhyah

That (Prana) is merged in the ruler (individual soul or Jiva) on account of the (statements as to the Pranas) coming to it and so on.
[4 – 2 – 4]

- 3rd Adhikaranam – (3 Sutras 4 , 5 , 6) Adhyaksha Adhikaranam.

Topic :

- What happens to Prana of Dying Upasaka?
- Sense organs dissolve into Mind, Mind Dissolves into Prana Function, 2 Vedic mantras give 2 Versions.

Chandogyo Upanishad : Chapter 6 – 8 – 6	Brihadaranyaka Upanishad : Chapter 4 – 3 – 38
<ul style="list-style-type: none"> - Prana Dissolves into Tejas, Agni Tatvam, One of 5 Elements 	<ul style="list-style-type: none"> - Prana Resolves into Jivatma / Reflected Consciousness, Chidabasa - Eva Meva Sarve Prana Atmanam Abisamyanti - Upaganda = Approaching - Prana Joins Jivatma in the Hridayam, says “I will come out with you”

Chandogyo Upanishad :

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सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठा यथा नु खलु
सोम्यमास्तिस्त्रो देवताः पुरुषं प्राप्य त्रिवृत्तिवृदेकैका भवति तदुक्तं
पुरस्तादेव भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि संपद्यते मनः
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Tasya kva mulam syadanyatradbhyo'dbhih somya sungena tejo
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somyemah sarvah prajah sadayatanah satpratistha yatha nu khalu
somyemastisro devatah purusam prapya trivrtrivrdkaika bhavati taduktam
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Where else, except in water, can the body have its root? O Somya, when water is the sprout, search for fire as the root; when fire is the sprout, O Somya, search for Sat [Existence] as the root. O Somya, Sat is the root, Sat is the abode, and Sat is the support of all these beings. As to how, O Somya, these three deities [fire, water, and earth] enter a body and each becomes threefold, this has already been explained. O somya, as this person is dying, his speech merges into the mind, his mind into prana, his prana into fire, and then fire merges into Brahman, the Supreme Deity. [6 – 8 – 6]

Brihadaranyaka Upanishad :

तद्यथा राजानं प्रयिचासन्तमुग्राः प्रत्येनसः सूतग्रामण्योऽभिसमायन्ति,
एवमेवेममात्मानमन्तकाते सर्वे प्राणा अभिसमायन्ति,
यत्रैतदृद्धर्वोच्छवासी भवति ॥ ३८ ॥ इति तृतीयं ग्राहणम् ॥

tadyathā rājānaṁ prayiśāsantamugrāḥ pratyenasah sūtagrāmaṇyo
'bhīsamāyanti, evamevemātmānamantakāle sarve prāṇā abhisamāyanti,
yatraitadūrdhvocchvāsī bhavati || 38 || iti tṛtīyam brāhmaṇam ||

Just as when the king wishes to depart, the Ugras set against particular offences, the Sūtas and the leaders of the village approach him, so do all the organs approach the departing man at the time of death, when breathing becomes difficult. [4 – 3 – 38]

- Like children joining parents, Prana Upagama said in This Mantra Brihadaranyaka Upanishad :

एकीभवति, न पृथीतीत्याहुः; एकीभवति, न जिघीतीत्याहुः; एकीभवति,
न रसयीतीत्याहुः; एकीभवति, न वदतीत्याहुः; एकीभवति, न शृणोतीत्याहुः;
एकीभवति, न मनुत इत्याहुः; एकीभवति, न स्पृशतीत्याहुः; एकीभवति,
न विजानतीत्याहुः; तस्य हृतस्य हृदयस्याग्रं प्रद्योतते;
तेन प्रद्योतेनैष आत्मा निष्क्रामति—चवशुष्टो वा, मूर्धन्तो वा, अन्येभ्यो वा शरीरदेशेभ्यः;
तमुक्रामन्तं प्राणोऽनुक्रामति; प्राणमनुक्रामन्तं सर्वे प्राणा अनुक्रामन्ति;
सविज्ञानो भवति, सविज्ञानमेवान्ववक्रामति । तं विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा च ॥ २ ॥

ekībhavati, na paśyatītyāhuḥ; ekībhavati, na jighratītyāhuḥ;
ekībhavati, na rasayatītyāhuḥ; ekībhavati, na vadatītyāhuḥ; ekībhavati,
na śrṇotītyāhuḥ; ekībhavati, na manuta ityāhuḥ; ekībhavati,
na sprśatītyāhuḥ; ekībhavati, na vijānātītyāhuḥ; tasya haitasya hṛdayasyāgram
pradyotate; tena pradyotenaiśā ātmā niṣkrāmati—cakṣuṣṭo vā,
mūrdhno vā, anyebhyo vā śārīradeśebhyah; tamutkrāmantam prāṇo'nūtkrāmati;
prāṇamanūtkrāmantam sarve prāṇā anūtkrāmantī;
savijñāno bhavati, savijñānamevānvavakrāmati ।
tam vidyākarmaṇī samanvārabhete pūrvaprajñā ca || 2 ||

(The eye) becomes united (with the subtle body); then people say, 'He does not see.' (The nose) becomes united; then they say, 'He does not smell.' (The tongue) becomes united; then they say, 'He does not taste.' (The vocal organ) becomes united; then they say, 'He does not speak.' (The ear) becomes united; then they say, 'He does not hear.' (The Manas) becomes united; then they say, 'He does not think.' (The skin) becomes united; then they say, 'He does not touch.' (The intellect) becomes united; then they say, 'He does not know.' The top of the heart brightens. Through that brightened top the self departs, either through the eye, or through the head, or through any other part of the body. When it departs, the vital force follows; when the vital force departs, all the organs follow. Then the self has particular consciousness, and goes to the body which is related to that consciousness. It is followed by knowledge, work and past experience. [4 – 4 – 2]

- Prana Departs body along with Jiva.
- Anutkamanam – Means Accompaniment.

1st :

- Approaching Jivatma

2nd :

- Accompanying Jivatma

3rd :

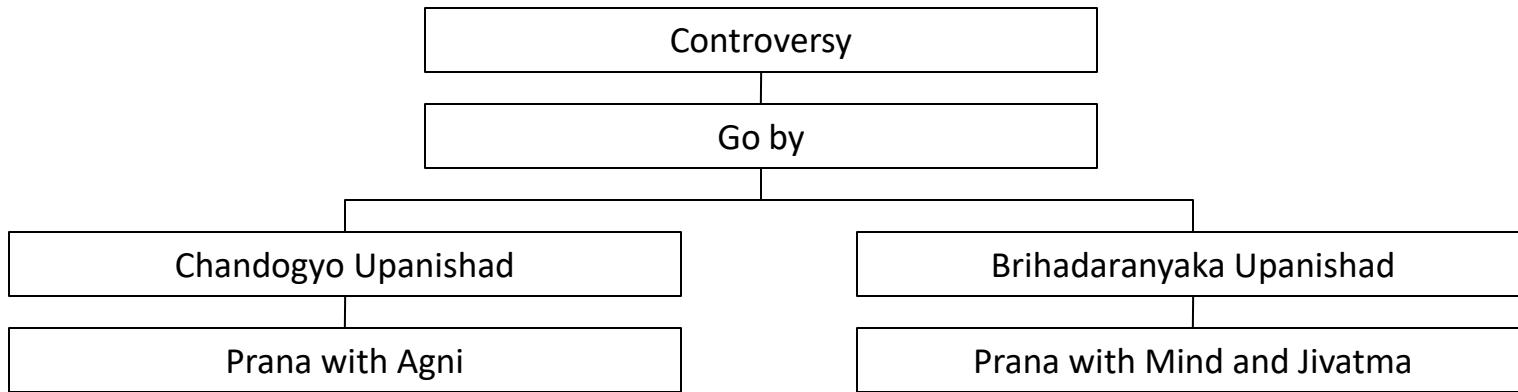
- Sa Vigyano Bhavati, Jivatma Knows its future at time of Departure Sa Vigyanatvam.
- Prana Upagama, Anutkrama, Sa Vigyana Vakyams.

What is Significance of Sa Vigyanam?

- It is Aware of its future, Mind Must be there along with Jivatma.
- If Mind is there, Prana has to be there because mind has joined Prana at time of death.
- Therefore Sa Vigyana Vakyam reveals Mind along with Prana is, there with Jivatma at time of Departure.
- 3 Vakyams, 3 ideas reveal Jivatma is there with Prana.

Chandogyo Upanishad :

- Prana is with Agnitatvam.



Vyasa :

- Both statements are true Prana goes to Jivatma Sahita.
- Agni Tatvam or Prana goes to Agni Tatva, Jivatma, is established in 3 Sutras

Sutra 4 :

सोऽध्यक्षे तदुपगमादिभ्यः ।

So'dhyakshe tadupagamadibhyah

That (Prana) is merged in the ruler (individual soul or Jiva) on account of the (statements as to the Pranas) coming to it and so on.
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- 4th Adhikaranam – 2nd Pada, 4th Chapter – 3 Sutras – Adhyakshadhikaranam

What happens to Prana of Dying Upasaka?

Chandogyo Upanishad : Chapter 6 – 8 - 6	Brihadaranyaka Upanishad : Chapter 4 – 3 - 38
<ul style="list-style-type: none"> - Prana Tejas Sampidiyate - Prana joins Agni Tatvam 	<ul style="list-style-type: none"> - Prana Joins Chidabasa - Sarve Prana Atmanam Ami Samapyante - Atmanam means Jivatma

Chandogyo Upanishad :

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Just as when the king wishes to depart, the Ugras set against particular offences, the Sūtas and the leaders of the village approach him, so do all the organs approach the departing man at the time of death, when breathing becomes difficult. [4 – 3 – 38]

- Abisamyanti – Merges, Joins.

Chandogyo Upanishad : Tejas Tatvam.

Brihadaranyaka Upanishad : Atma Tatvam

- Both Valid, Main Statement = Brihadaranyaka Upanishad.
- Prana Joins Jiva – Jiva Travels along with Prana.
- Prana which has Absorbed the mind and sense organs, folded into Prana.
- Jiva Travels for next Janma. Ajnani – Karmis and Upasakas.
- Panchagni Vidya Adhikaranam.
- Tad Antara Prati patti Adhikaranam Chapter 3 – 1st Pada – 1st Adhikaranam.
- At Cremation, Agni Devata Sakshi for Jivas Past life of Vedic Rituals.
- Agni Devata takes current Body and Gives next Body.

- Next Physical Body is not taken in Mothers womb but received during cremation.
- Not Received in full fledged form but in subtle version of gross elements.
- Raw material for next Physical body in seed form, sticks to Jivatma.
- Subtle form of Sthula Pancha Butani, not subtle element. Minute form of gross element received.
- Panchabutas are with Jivatma at time of departure. Sthula Buta Amsha surrounds Jiva.
- Pranas will join Jiva, Jiva is Surrounded by Sthula Buta, Amsha which is going to evolve into next physical body.

Prana Joins Jiva :

- Prana Sahita Jiva is associated with Sthula Pancha Butas.
- Prana Joins, Jiva gets associated with next Rudimentary body.
- We can therefore say, Prana joins Panchabutas.

Prana Joins Jiva	Jiva Joins Pancha Butas	Rudimentary Pancha Buta is the Shariram
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Nothing Wrong :

- Prana Joins Jiva
- Prana joins Panchabutas
- Because Prana Joins Jiva and Panchabuta.
- A Joins - B + C

} Both Correct

Can Say :

- A Joins B, A Joins C
- A = Prana, B = Jiva, c = Panchabuta

Brihadaranyaka Upanishad : Says :

- A Joins, B - Jiva.

Chandogyo Upanishad : Says :

- A Joins C – Panchabuta, Tejas of Chandogyo refers to Panchabuta (Rudimentary Body) Which goes through 5 Stages as in Panchagni Vidya.

Conclusion :

- Prana Joins Jiva and Panchabutas.

Sutra 4 :

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[4 – 2 – 4]

- 1st Part – Prana – Joining Jiva – Will take Brihadaranyaka Upanishad support Prana Joining Jiva.

General Analysis of Sutra 4 :

a) Jiva :

- Swami, Adhyaksha Adhyaksha Adhikaranam.
- 3 Statements revealing Bava Going to Jiva.
- Jiva Upagamanam (Joining , Approaching, going nearby) Vakyam.

Brihadaranyaka Upanishad :

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Just as when the king wishes to depart, the Ugras set against particular offences, the Sūtas and the leaders of the village approach him, so do all the organs approach the departing man at the time of death, when breathing becomes difficult. [4 – 3 – 38]

b) Abhisamayati :

- Prana Accompanying Jiva.

What is difference between :

Upagaman	Anugamanam? Anu Utkramanati
Example : <ul style="list-style-type: none"> - Go Near compartment of train 	<ul style="list-style-type: none"> - Travel together in the train with Jiva - Accompany - Prana Po Chu - Gone with Jiva

c) 3rd Vakyam :

- Pranas coexistence with Jiva... Avasthanam.
- Ratna Prabha – Rest Sub commentator of Shankara.
- Bashyam - By Ramananda, Avasthanam – Brihadaranyaka Upanishad Savigyano Bavati.
- Savigyanameva Anva Anmava Kramati.
- Jiva is Aware of its future at time of death.
- Current Prarabda is over next Bundle getting ready Jiva Aware.
- Coming events Cast Shadow can sense next birth, can know type of body = Savigyano Bavati.
- If Jiva is Aware of next birth, Only possible if mind is along with Jiva.
- Mind is there in Prana container, because it is dissolved in Prana.
- Jiva Associated with Mind / Future Awareness. Mind and Prana are along with Jiva.
- We come to know from Savigyana Vakyam, Avasthana Vakyam.
- Through Upagamanam, Anugamanam, and Avasthanam of Prana with Jiva.
- 3 Vakyams reveal, Prana goes with Jiva, This is Sutra 4 General Analysis.

Word Analysis :

a) Saha :

- That Prana Joins.

b) Adhyaksha :

- The Jiva.

c) Tad Upagamadbyaha :

- This is known from Sruti Statement which reveals union of Prana with Jiva and other Similar Statement.

Significance :

a) Saha :

- Pranaha – Pronoun remember previous Adhikaranam at death, loaded Prana sense organs joined Mind, Mind has Joined Prana.
- Loaded Prana = Mind and sense organs, Saha = Loaded Prana at death.

Example :

- Person shifting in bullock cart, travels with lot of noise, gets sounds.

b) Adhyakshe :

- Jivatmani Eki Bavati, Saptami Vibakti – Adhikaranam.
- Tadupadagamebyaha, Tadu = Jiva.
- Upagama = Association, joining combining, Jivan Prati, Tat Purusha Samasa.

c) Tam Prati Upagame :

- = Prana Joining Jiva.

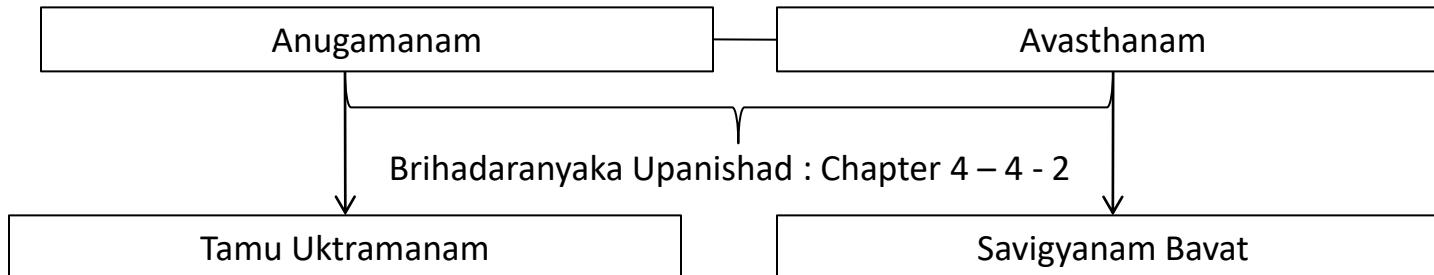
d) Adhu : Etc :

- Conclusion known from Prana Joining Jiva.

Brihadaranyaka Upanishad :

- Chapter 4 – 3 – 38 Tad Upagama based on this verse.

e) Aadi :



Brihadaranyaka Upanishad :

एकीभवति, न पृथ्यतीत्याहुः; एकीभवति, न जिघतीत्याहुः; एकीभवति, न रसयतीत्याहुः; एकीभवति, न वटतीत्याहुः; एकीभवति, न शृणोतीत्याहुः; एकीभवति, न मनुत इत्याहुः; एकीभवति, न स्पृशतीत्याहुः; एकीभवति, न विजागातीत्याहुः; तस्य हैतस्य हृदयस्याग्रं प्रद्योतते; तेन प्रद्योतेनैष आत्मा निष्क्रामति—चक्षुष्टो वा, मूँङ्गो वा, अन्येभ्यो वा शरीरदेशेभ्यः; तमुक्रामज्ञं प्राणोऽनृक्रामति; प्राणमनुक्रामज्ञं सर्वे प्राणा अनृक्रामज्ञिः; सविज्ञानो भवति, सविज्ञानमेवान्ववक्रामति | तं विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा च ॥ २ ॥

ekībhavati, na paśyatītyāhuḥ; ekībhavati, na jighratītyāhuḥ; ekībhavati, na rasayatītyāhuḥ; ekībhavati, na vadatītyāhuḥ; ekībhavati, na śṛṇotītyāhuḥ; ekībhavati, na manuta ityāhuḥ; ekībhavati, na sprśatītyāhuḥ; ekībhavati, na vijānātītyāhuḥ; tasya haitasya hṛdayasyāgram pradyotate; tena pradyotenaiṣa ātmā niṣkrāmati—cakṣuṣṭo vā, mūrdhno vā, anyebhyo vā śārīradeśebhyah; tamutkrāmantam prāṇo'nūtkrāmati; prāṇamanūtkrāmantam sarve prāṇā anūtkrāmantī; savijñāno bhavati, savijñānamevānvavakrāmati | tam vidyākarmaṇī samanvārabhete pūrvaprajñā ca || 2 ||

(The eye) becomes united (with the subtle body); then people say, 'He does not see.' (The nose) becomes united; then they say, 'He does not smell.' (The tongue) becomes united; then they say, 'He does not taste.' (The vocal organ) becomes united; then they say, 'He does not speak.' (The ear) becomes united; then they say, 'He does not hear.' (The Manas) becomes united; then they say, 'He does not think.' (The skin) becomes united; then they say, 'He does not touch.' (The intellect) becomes united; then they say, 'He does not know.' The top of the heart brightens. Through that brightened top the self departs, either through the eye, or through the head, or through any other part of the body. When it departs, the vital force follows; when the vital force departs, all the organs follow. Then the self has particular consciousness, and goes to the body which is related to that consciousness. It is followed by knowledge, work and past experience. [4 – 4 – 2]

Conclusion :

- Prana joins Jiva, Panchami Hetau – Because of this reason.

Sutra 5 :

भूतेषु तच्छ्रुतेः ।

Bhuteshu tacchruteh

In the (subtle) elements (is merged) (the Jiva with the Pranas) as it is seen from the Sruti. [4 – 2 – 5]

2 Function During Death

Prana Joining Jiva

Jiva collects its next Physical Body

- Minute – RNA – Pancha Sthula Buta Shariram for next body received.
- In world Vast Pancha Butas like clay for Pot – Same mentioned in Anubhuti Prakasha.
- Raw Material Stuck to Jiva until next body is Evolved.
- Pancha Butas travel with Jiva... Annam, father's body, Mothers body gets into embryo and comes out.
- This Sutra talks about Jiva Joining Pancha Sthula Buta Amsha which is raw material for next physical body.
- Bavis Sthula Sharira – Upadana Karana Buta, Pancha Sthula Buta Amsha.
- Jiva along with Prana joins Panchabuta Amsha.
- Prana Sahita Jivaha Panchabuta Amshe Avatishtati – Chandogyo Upanishad.
- Prana and Jiva Sticks to Panchabuta, Prana Pancha Buta Samipyate.
- Chandogyo Upanishad talks only Agni Tatvam – Upalakshana for Panchabuta.

Above is general Analysis of Sutra :

- Jiva with Prana Joins 5 Gross elements.
- Tat Srute – This is known from Sruti which reveals that.

Significance :

a) Buteshu :

- Pancha Buta Amshe, raw Material for next Physical body.
- Minute portion of 5 Elements, Gradual evolution.
- Discussed in Brahma Sutra :

तदन्तरप्रतिपत्तौ रंहति संपरिष्वक्तः
प्रश्ननिरूपणाभ्याम् ।

Tadantarapratipattau ramhati
samarishvaktah prasnanirupanabhyam

In order to obtain another body (the soul) goes enveloped (by subtle elements) (as appears from) the question and explanation (in the scripture, Chandogyo). [3 – 1 – 1]

- Tad Anantara Adhikaranam.
- Deep expression, Bavis Sthula Upadana Amsha, Prana Jiva Avatishtate

b) Tat Bodhana Srute :

- All indicated by Sruti, Jiva Sahita Prana Joins.

Chandogyo Upanishad :

तस्य क्व मूलं स्यादन्यत्राद्योऽद्विः सोम्य शुङ्गेन तेजो
मूलमन्विच्छ तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः
सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठा यथा नु खलु
सोम्येमास्तिस्त्रो देवताः पुरुषं प्राप्य त्रिवृत्रिवृदेकैका भवति तदुक्तं
पुरस्तादेव भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि संपद्यते मनः
प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम् ६

Tasya kva mulam syadanyatradbhyo'dbhih somya sungena tejo
mulamanviccha tejasa somya sungena sanmulamanviccha sanmulah
somyemah sarvah prajah sadayatanah satpratistha yatha nu khalu
somyemastisro devatah purusam prapya trivrtrivrdekaika bhavati taduktam
purastadeva bhavatyasya somya purusasya prayato vanmanasi sampadyate manah
prane pranastejasi tejah parasyam devatayam ॥ 6 ॥

Where else, except in water, can the body have its root? O Somya, when water is the sprout, search for fire as the root; when fire is the sprout, O Somya, search for Sat [Existence] as the root. O Somya, Sat is the root, Sat is the abode, and Sat is the support of all these beings. As to how, O Somya, these three deities [fire, water, and earth] enter a body and each becomes threefold, this has already been explained. O Somya, as this person is dying, his speech merges into the mind, his mind into Prana, his Prana into fire, and then fire merges into Brahman, the Supreme Deity. [6 – 8 – 6]

- Pranaha Tejas – Jiva Sahita Prana Sthula Buta Amshe.
- No Contradiction between Chandogyo and Brihadaranyaka Upanishad.
- Prana, Jiva, Panchabutas, All Join together for Grand Journey.

Gita :

प्रयाणकाले मनसाचलेन
भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्
स तं परं पुरुषमुपैति दिव्यम् ॥८-१०॥

At the time of death, with an unshaken mind full of devotion, by the power of 'Yoga' Fixing the whole 'Prana' (Breath) between the two eyebrows, he (The seeker) reaches the Supreme resplendent 'Purusha'. [Chapter 8 – Verse 10]

- Hetau Panchami.

Sutra 6 :

नैकस्मिन् दर्शयतो हि ।

Naikasmin darsayato hi

(The soul with Prana is merged) not in one element only, for both (the Sruti and Smriti) declare this (or declare so). [4 – 2 – 6]

Chandogyo Upanishad :

- Prana Sahita Jiva Joins Agni Tatvam.

Upanishad :

- Refers to Ekabutam, Why Giving up Vachyartham and Taking Ajahal Lakshyartham and Taking Pancha Butas?

Pramanams

Vyasa

Shankara

Jiva Joins All 5 Elements

Darshayataha :

- 2 Factors reveal truth.
- Dvi Vachanam used (Darshayati, Darshayataha, Darshayanti)
- What are 2 References, Shankara – Refers to Question and Answer in Chandogyo Upanishad Panchagni Vidya

Chandogyo Upanishad :

वेत्थ यथासौ लोको न संपूर्यते इति न भगव
इति वेत्थ यथा पञ्चम्यामाह-
तावापः पुरुषवचसो भवन्तीति नैव भगव इति ३

vettha yathasau loko na sampuryata3 iti na bhagava iti
vettha yatha pancamyam ahutav apah purusa-
vacaso bhavantiti naiva bhagava iti.

[Pravahana asked,] 'Do you know why the other world [the world of the moon] is not filled with people?' [Svetaketu replied.] 'No, revered sir, I don't know.' 'Do you know why after the fifth oblation water comes to be called "Purusa" [Man] ?' ' no' Sir, I don't know.' [5 – 3 – 3]

- Pravalana Jaivili – What travels with Jiva?
- Apaha Mentioned, conclude there – 5 Elements.
- Join Jiva in Pancha Agni Vidya Portion, Also Discussed in Tadantara Adhikaranam Brahma Sutra :

तदन्तरप्रतिपत्तौ रंहति संपरिष्वक्तः
प्रश्ननिरूपणाभ्याम् ।

Tadantara pratipattau ramhati
samparishvaktah prasnanirupanabhyam

In order to obtain another body (the soul) goes enveloped (by subtle elements) (as appears from) the question and explanation (in the scripture, Chandogyo). [3 – 1 – 1]

- Darshayata – Dual – Refers Question and Answer Established by Prasno – Uttarabyam.

2nd Interpretation :

- Sruti, Smriti Pramanabyam, 5 Elements travel, not one.

Brihadaranyaka Upanishad :

स वा अयमात्मा ब्रह्म विज्ञानमयो मनोमयः प्राणमयश्वरुमयः श्रोत्रमयः पृथिवीमय आपोमयो वायुमय आकाशमयस्तेजोमयोऽतेजोमयः काममयोऽकाममयः क्रोधमयोऽक्रोधमयो धर्ममयोऽधर्ममयः सर्वमयस्तदेतदिदंमयोऽदोमय इति; यथाकारी यथाचारी तथा भवति—साधुकारी साधुर्भवति, पापकारी पापो भवति; पुण्यः पुण्येन कर्मणा भवति, पापः पापेन । अथो खल्वाहुः काममय एवायं पुरुष इति; स यथाकामो भवति तत्क्रतुर्भवति, यत्क्रतुर्भवति तत्कर्म कुरुते, यत्कर्म कुरुते तदभिसंपद्यते ॥ ५ ॥

sa vā ayamātmā brahma vijñānamayo manomayah
prāṇamayaścakśurmayaḥ śrotramayaḥ pṛthivīmaya āpomayo
vāyumaya ākāśamayastejomaya'tejomayaḥ kāmamayo'kāmamayaḥ
kroḍhamayo'kroḍhamayo dharmamayo'dharmamayaḥ
sarvamayastadyadetadidaṁmaya'domaya iti;
yathākārī yathācārī tathā bhavati—sādhukārī sādhurbhavati,
pāpakārī pāpo bhavati; puṇyāḥ puṇyena karmaṇā bhavati, pāpāḥ pāpena ।
atho khalvāhuh kāmamaya evāyam puruṣa iti;
sa yathākāmo bhavati tatkraturbhavati, yatkraturbhavati tatkarma kurute,
yatkarma kurute tadabhisampadyate ॥ ५ ॥

That self is indeed Brahman, as well as identified with the intellect, the Manas and the vital force, with the eyes and ears, with earth, water, air and the ether, with fire, and what is other than fire, with desire and the absence of desire, with anger and the absence of anger, with righteousness and unrighteousness, with everything—identified, as is well known, with this (what is perceived) and with that (what is inferred). As it does and acts, so it becomes; by doing good it becomes good, and by doing evil it becomes evil—it becomes virtuous through good acts and vicious through evil acts. Others, however, say, 'The self is identified with desire alone. What it desires, it resolves; what it resolves, it works out; and what it works out, it attains.' [4 – 4 – 5]

- Jiva – Surmounted, Saturated with 5 Gross elements travels.

Manu Smriti :

अण्व्यो मात्रा विनाशिन्यो दशाधार्नां तु याः स्मृताः ।
तामिः साधम् इदं सर्वं संभवत्यनुपूर्वशः ॥ १-२७

But with the minute perishable particles of the five (elements) which have been mentioned, this whole (world) is framed in due order. [Chapter 1 – Verse 27] 3911

- Pancha Butas are there along with Jiva at time of Creation.
- 5 Elements along with Jivas are born at time of Creation.

Shankara Gives Logic :

- Body made of 5 Elements earth – Fine clay in Head.
- Jalam – Sweat comes out
- Agni – Feel Temperature
- Vayu – Breathing
- Akasha – Head / Stomach empty therefore eat, think – Mental exercises.

Karyam	Upadana Karanam
- 5 Elements	- 5 Elements

- Therefore Tejaha represents 5 Elements – Upalakshana.
- In Pravahana Jamili Prakaranam, also Upalakshana for 5 Elements.

Word Analysis :

a) Na :

- Jiva is not Ekasmin, associated with one Element.

b) Hi :

- Because

c) Darshayataha :

- Sruti and Smriti reveal Otherwise.

Significance :

a) Na Tasmin :

- Jiva goes with one Element only Agni Tatvam mentioned.
- Why not associated with one Element, Pancha Buteshu Eki Bavati.

b) Darshayantaha :

- Sruti and Smriti Teach 5 Elements Join Jiva, Tejas – Upalakshana for 5 Elements.

Question : Chandogyo Upanishad :

- Tejas – For one Element

Brihadaranyaka Upanishad :

- Chapter 4 – 4 – 5 : - 5 Elements support.

Both Equally Powerful :

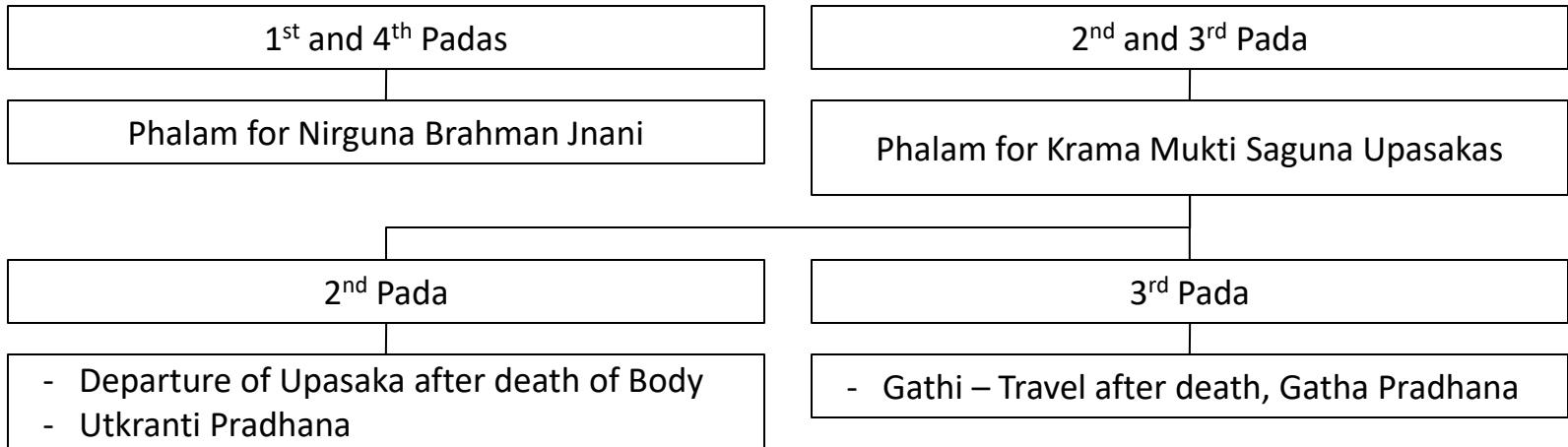
- Which one I take – One or 5?

Answer :

- One which has logical support our body made of 5 Elements.
- Pratyaksha Siddaha – Body = Mixture of 5 Elements.

Lecture 359

- 4th Chapter – 2nd Pada – Phala Adhyayam



- Departure common to all Ajnanis – Karmis and Upasakas, Non Karmis and Non Upasakas.
- Departure common to all except Nirguna Brahman Jnanis.
- Process of Departure of all Ajnanis including Upasaka found in one important mantra of

Chandogyo Upanishad :

तस्य क्व मूलं स्यादन्यत्राद्योऽद्भिः सोम्य शुद्धेन तेजो
 मूलमन्विच्छ तेजसा सोम्य शुद्धेन सन्मूलमन्विच्छ सन्मूलाः
 सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठा यथा नु खलु
 सोम्येमास्तिस्तो देवताः पुरुषं प्राप्य त्रिवृत्रिवृदेकेका भवति तदुक्तं
 पुरस्तादेव भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि संपद्यते मनः
 प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम् ६

Tasya kva mulam syadanyatradbhyo'dbhish somya sungena tejo
 mulamanviccha tejasa somya sungena sanmulamanviccha sanmulah
 somyemah sarvah prajah sadayatanah satpratistha yatha nu khalu
 somyemastisro devatah purusam prapya trivrtrivrdkaika bhavati taduktam
 purastadeva bhavatyasya somya purusasya prayato vanmanasi sampadyate manah
 prane pranastejasi tejah parasyam devatayam ॥ 6 ॥

Where else, except in water, can the body have its root? O Somya, when water is the sprout, search for fire as the root; when fire is the sprout, O Somya, search for Sat [Existence] as the root. O Somya, Sat is the root, Sat is the abode, and Sat is the support of all these beings. As to how, O Somya, these three deities [fire, water, and earth] enter a body and each becomes threefold, this has already been explained. O Somya, as this person is dying, his speech merges into the mind, his mind into Prana, his Prana into fire, and then fire merges into Brahman, the Supreme Deity. [6 – 8 – 6]

- Which is Analysed is all these Adhikaranams – Asya Soumya.
- In each Adhikaranam, one part of mantra Analysed.

1st Adhikaranam :

- Wang Manasi Sampadyate.

2nd Adhikaranam :

- Manaha – Prane Analysed

3rd Adhikaranam :

- Pranaha Tejas – Analysed, All Karanams – Sense Organs dissolve into Pancha Parana.
- Pancha Prana Dissolves into Jiva – Chidabasa – Ahamkara.
- At death – Jiva gets associated with next physical body which joins Jiva in Minute form.

3 Things Join Together :

- Prana – Jiva – Next Physical Body in Minute form – Jiva Bavi Shariram.



- Within Prana, Sense organs and Mind Joined.
- 1st Unit – Prana – Loaded with Mind and Sense Organs.

2nd Component :

- Bavis Sthula Shariram.

3rd Component :

- Jiva = Chidabasa, All 3 component assemble in Hridayam of dying Person – Karmi or Upasaka or Akarmi or Anaupasaka Jiva.
- Tejaha Agni in Chandogyo Upanishad represents, Pancha Sthula Butas – Raw material for future Physical Body.
- Topic here – Krama Mukti, 3rd Adhikaranam – Sutra – 6 Over.
- Tejasa Parasyam Devatayam in 5th Adhikaranam.

Sutra 7 :

समाना चासुत्युपक्रमादमृतत्वं
चानुपोष्य ।

**Samana chasrityupakramadamritatvatvam
chanuposhy**

And common (is the mode of departure at the time of death for both the knower of the Saguna Brahman and the ignorant) up to the beginning of their ways; and the immortality (of the knower of the Saguna Brahman is only relative) without having burnt (ignorance). [4 – 2 – 7]

Siddantin :

- Nirguna Jnani does not leave body and travel.
- Journey in Chandogyo Upanishad – Asyo... Journey, not applicable to Nirguna Jnani.
- Death process taught Later.
- Here only Saguna Upasaka through Saguna Upasanam attains Apekshika Amrutatvam.
- Journey Similar to Ritualist and other Ajnani.
- No difference between Upasaka, Ritualist, other Ajnanis.

General Analysis of Sutra :

- Departure for Upasaka Same as for Ritualist, non Upasakas.
- Vak and Indriyas – Resolve into Manas, Manaha - Resolves into Prana.
- Prana Joins Jiva (Chidabasa and Bavi Sthula Shariram).
- Upasaka has Bavi Sthula Shariram in Brahma Loka.
- What is Superiority of Upasaka? Will attain immortality, where is Bifurcation?
- Upto Reaching Hridayam, Same for all.
- Upto heart no Difference, in Route difference comes.
- From Hridaya, Jivas come out – From Nadis come to periphery of Body – Non Upasakas and Ajnanis.

In the case of Upasaka :

- They come out through Sushumna Nadi.

Taittriya Upanishad : Siksha Valli :

स य एषोऽन्तर्हृदय आकाशः । तस्मिन्नयं पुरुषो मनोमयः ।
अमृतो हिरण्मयः
अन्तरेण तालुके । य एष स्तन इवावलंबते । सेन्द्रयोनिः ।
यत्रासौ केषान्तो विवर्तते । व्यपोह्या शीर्षकपाले ॥ १ ॥

sa ya eṣo'ntarhṛdaya ākāśaḥ | tasminnayaṁ puruṣo
manomayaḥ | amṛto hiraṇmayaḥ antareṇa tāluke |
ya eṣa stana ivāvalambate | sendrayonih |
yatrāsau keśānto vivartate | vyapohya śīrṣakapāle

Here in this space within the heart resides the intelligent, imperishable, effulgent ‘Purusa’ or Entity’. Between the palates, that which hangs like nipple (The Uvula), that is the birthplace of Indra, where the root of hair is made to part, opening the skull in the centre. [1 – 6 – 1]

- Hridayam to top of Skull.

Ajnanis :

- Go Through Any other.

Nadi – Katho Upanishad :

शतं चैका च हृदयस्य नाड्यस्तासां मूर्धनमभिनिःसृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति विष्वड्डन्या उत्क्रमणे भवन्ति ॥ १६ ॥

śataṁ caikā ca hṛdayasya nāḍyastāśāṁ mūrdhānamabhiniḥsṛtaikā ।
tayordhvamāyannamṛtatvameti viśvanīnanyā utkramaṇe bhavanti ॥ 16 ॥

Hundred and one are the nerves of the heart; of them one (i.e. Susumna) penetrates the crown of the head. Going upwards through that (nerve) one attains immortality. The others (Departed) lead differently. [2 – 6 – 16]

- Non Sushumna Nadi Jivas may go out of ears, eyes, Navel – Not top of Crown.
- Why Upasaka Travel through internal Nadi, Shukla Gathi?

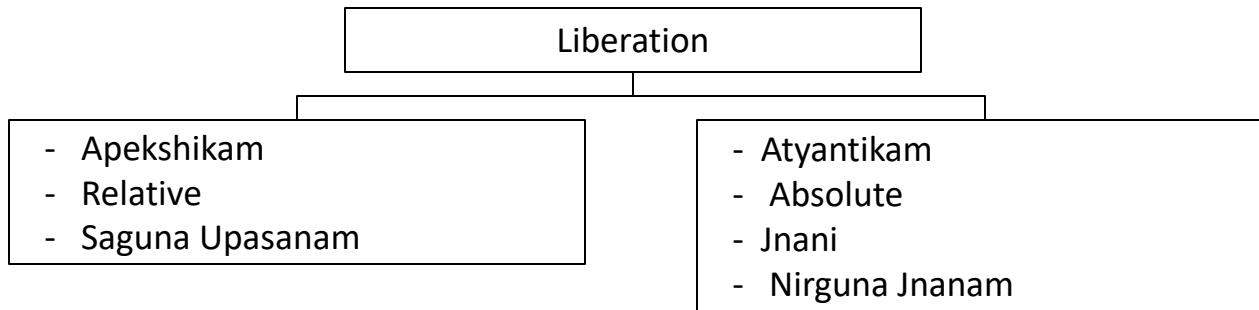
Brihadaranyaka Upanishad :

तदेष श्लोको भवति ।
तदेव सक्तः सह कर्मणैति
लिङ्गं मनो यत्र निषक्तमस्य ।
प्राप्यान्तं कर्मणस्तस्य यत्किञ्चेह करोत्ययम् ।
तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मणे ॥
इति नु कामयमानः; अथाकामयमानः—योऽकामो
निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्क्रामन्ति,
ब्रह्मैव सन्ब्रह्माप्येति ॥ ६ ॥

tadeśa śloko bhavati ।
tadeva saktaḥ saha karmaṇaiti
lingam mano yatra niṣaktamasya ।
prāpyāntam karmaṇastasya yatkīñceha karotyayam ।
tasmāllokātpunaraityasmai lokāya karmaṇe ॥
iti nu kāmayamānāḥ; athākāmayamānāḥ—yo'kāmo
niṣkāma āptakāma ātmakāmo na tasya prāṇā utkrāmanti,
brahmaiva sanbrahmāpyeti ॥ 6 ॥

Regarding this there is the following verse: 'Being attached, he, together with the work, attains that result to which his subtle body or mind is attached. Exhausting the results of whatever work he did in this life, he returns from that world to this for (fresh) work.' Thus does the man who desires (transmigrate). But the man who does not desire (never transmigrates). Of him who is without desires, who is free from desires, the objects of whose desire have been attained, and to whom all objects of desire are but the Self—the organs do not depart. Being but Brahman, he is merged in Brahman. [4 – 4 – 6]

- Those who get liberation, should not have travel.

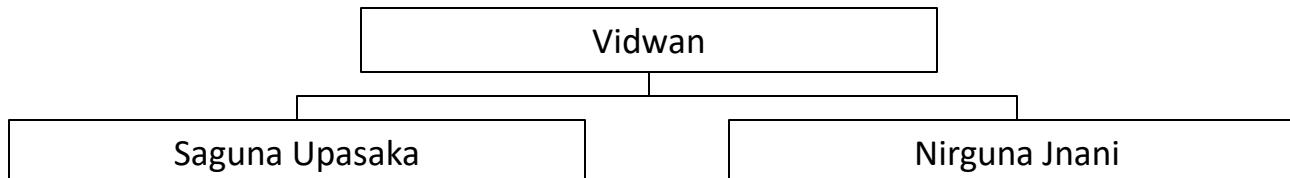


General Introduction - One Sutra :

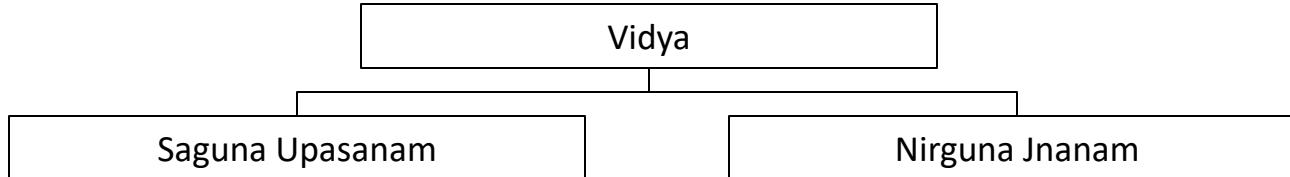
- Asritupakramat Adhikaranam one Sutra.
- Dying Upasaka has travel or not?

3 Confusing words :

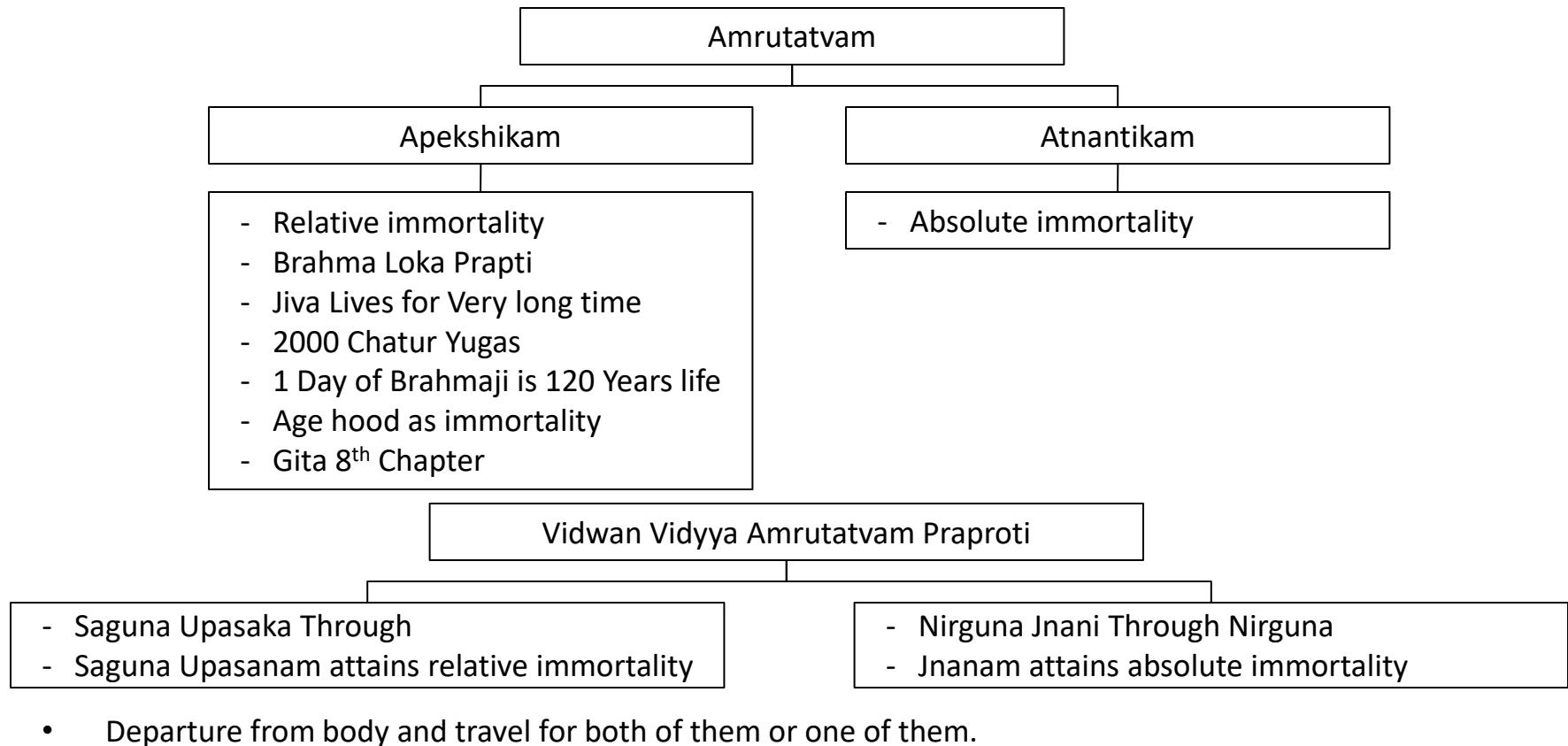
a) Vidwan :



b)



c)



Word Analysis :

a) Samana :

- Process of withdrawal is same.

b) Cha :

- Only for a meditator and other ignorant Jivas.

c) Asrityupakramat :

- Until they reach the path of travel.

d) Amrutanavam :

- Immortality promised for the meditator is only relative Apekshikam.

e) Anuposhya :

- Which obtains before removal of ignorance.

Significance :

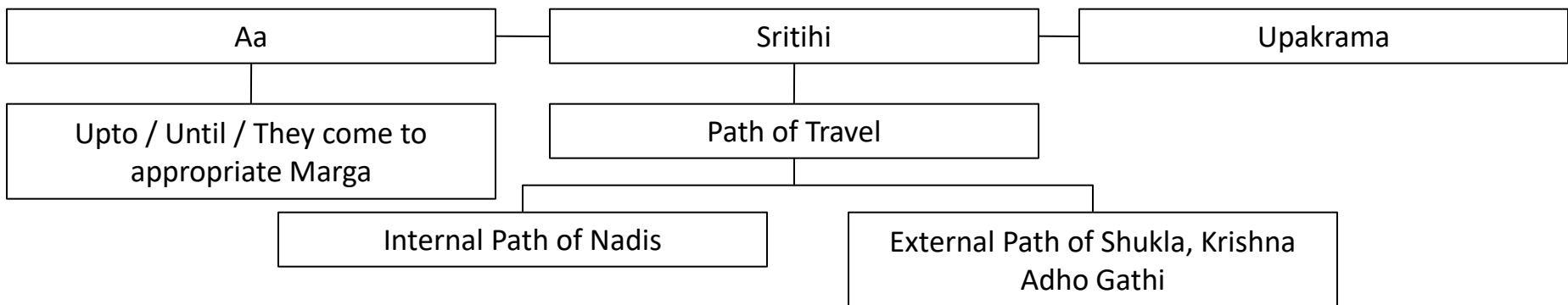
a) Samana :

- The Same – Beginning stages of withdrawal or folding of sense organs into mind, mind into Prana, Prana into Jiva and next Sthula Shariram.
- All Same for Non Upasaka and Upasaka and Ajnanis.

Chandogyo Upanishad :

- Upto Tejana – Sampiti...
- Withdrawal.

b) Aasriti Upakrama :



- Tarati Ananya iti Sriti, Upakrama Prapti – Reaching, Marga Prapti.
- Until Jiva Reaches Path in form of Nadi and Gathi.
- Until they come to the Hridayam they travel together.
- Till Station travel in Car together, later in different trains.
- Hridayam = Grand Station.
- Upasaka → Sushumna → Shukla → Attains relative Apekshika Amrutatvam.

c) Amrutatvam Cha :

- Apekshika Amrutatvam.

d) Anuposhya :

- Agyana Nasha Bina Prapti Amrutatvam.
- Immortality which comes before destruction of ignorance.
- Immortality after destruction of ignorance is absolute.

Upa	Ush
- "After" and Ushadi	- To burn down ignorance

- Anu – Upa – Oshya = Not after burring down of ignorance = Brahma Loka Praptihi = Krama Mukti.
- Jnani Attains Sadhyo Mukti.
- Upasakas withdrawal similar to other Ajnanis.
- 4th Adhikaranam Over.

Sutra 8 - 5th Adhikaranam :

तदापीते: संसारव्यपदेशात् ।

Tadapiteh samsaravyapadesat

That (fine body lasts) up to the attainment of Brahman (through knowledge), because (the scriptures) declare the state of relative existence (till then). [4 – 2 – 8]

- 5th Adhikaranam – 4 Sutras, Samsara Vyapadesha Adhikaranam.

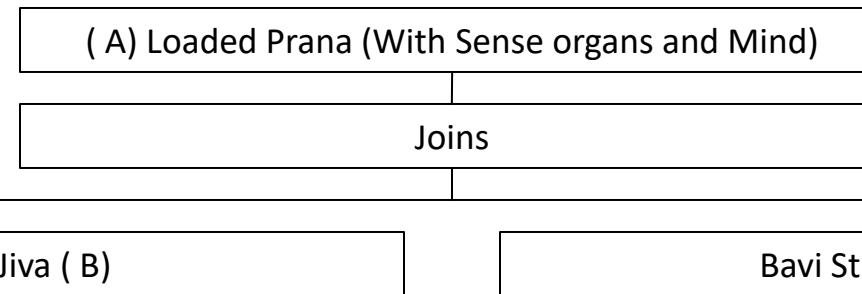
Chandogyo Upanishad : Balance Mantra :

तस्य क्व मूलं स्यादन्यत्राद्योऽद्धिः सोम्य शुद्धेन तेजो
 मूलमन्विच्छ तेजसा सोम्य शुद्धेन सन्मूलमन्विच्छ सन्मूलाः
 सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठा यथा नु खलु
 सोम्येमास्तिस्त्रो देवताः पुरुषं प्राप्य त्रिवृत्तिवृदेकैका भवति तदुक्तं
 पुरस्तादेव भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्ननसि संपद्यते मनः
 प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम् ६

Tasya kva mulam syadanyatradbhyo'dbhih somya sungena tejo
 mulamanviccha tejasa somya sungena sanmulamanviccha sanmulah
 somyemah sarvah prajah sadayatanah satpratistha yatha nu khalu
 somyemastisro devatah purusam prapya trivrtrivrdekaika bhavati taduktam
 purastadeva bhavatyasya somya purusasya prayato vanmanasi sampadyate manah
 prane pranastejasi tejah parasyam devatayam ॥ 6 ॥

Where else, except in water, can the body have its root? O Somya, when water is the sprout, search for fire as the root; when fire is the sprout, O Somya, search for Sat [Existence] as the root. O Somya, Sat is the root, Sat is the abode, and Sat is the support of all these beings. As to how, O Somya, these three deities [fire, water, and earth] enter a body and each becomes threefold, this has already been explained. O Somya, as this person is dying, his speech merges into the mind, his mind into Prana, his Prana into fire, and then fire merges into Brahman, the Supreme Deity. [6 – 8 – 6]

- Tejaha Parasyam Devatayam - in 3rd Adhikaranam.
- Sense organs resolve into mind, Mind resolves into Prana.



- A + B + C = Sukshma Shariram .
- A + B + C = 3 Units in Hridayam.

Gita :

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५-७ ॥

An eternal portion of Myself, having become a living soul in the world of life, abiding in Prakrti, draws (To itself) the (five) Sense, with mind as the sixth. [Chapter 15 – Verse 7]

- This unit of 3 Travels - Upasaka and Non Upasakas.
- What happens to Group of 3 which is called Tejaha
- This unit merges into Brahman = Para Devata in 6th Chapter of Chandogyo Upanishad – (Chapter 6 – 8 – 6)
- Para Devata – Not Indra / Varuna But Brahman.
- Tejaha = Group of 3 Components travel to Parasyam Devata.
- Sampadyate – Verb – Into Paramatma.

Confusion :

- Does Jiva Merge into Param Brahman during sleep and get Moksha?
- Labathe Brahman Nirvanam... Ajnanis also get Moksha in Sleep?
- Is only requirement for Moksha sleep or die?
- It is Relative, Apekshka Layaha Atyantika Laya Absolute Merger.

Resolution

Sleep / Death

Moksha

Ajnani

- Sadhyo Mukti
- With Jnanam with Deha

- Atyantika
- After Videha Mukti
- With Jnanam without Deha

- Atyantika Brahma Laya happens only in case of wise person.
- Permanent Merger only in Case of Jnani.
- In Ajnani, Brahma Layam takes place but Jiva retains individuality.
- Sanchita karma
 - Prarabda Karma
 - Bavi Shariram Karma

} Like Kotta Pakku will be there

- After temporary merger will come back to Take appropriate Marga for Punar Janma.
- How does it happen? As in Sushupti
- Chapter 6 – Upanishad, concepts, ideas mantras must be readily accessible.

8th Section :

- In Beginning Sushupti Analysed before Death.

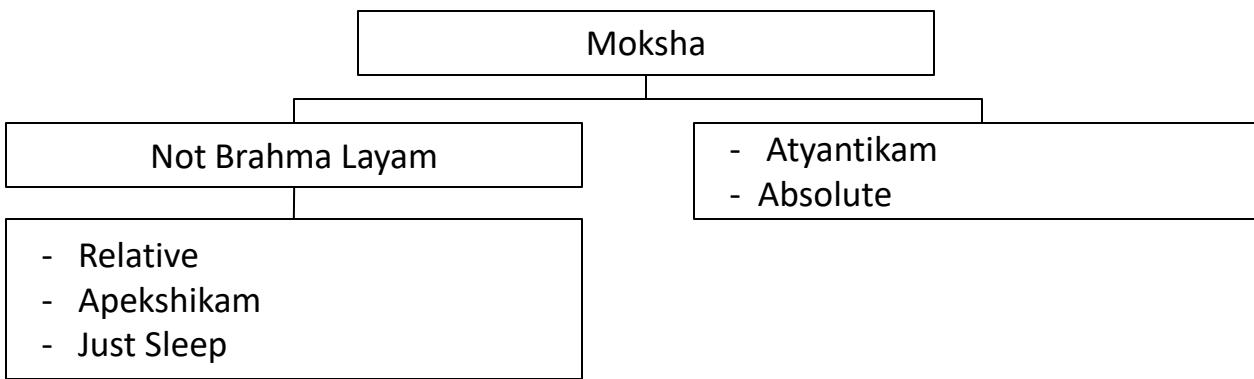
Chandogyo Upanishad :

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे
सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम सता
सोम्य तदा संपन्नो भवति स्वमपीतो भवति तस्मादेनं
स्वपितीत्याचक्षते स्वँ ह्यपीतो भवति १

*Uddalako harunih svetaketum putramuvaca svapnantam me
somya vijanihitu yatraitapatpurusah svapiti nama sata
somya tada sampanno bhavati svampito bhavati tasmadenam
svapitityacaksate svam hyapito bhavati [1]*

Uddalaka Aruni said to his son Svetaketu : 'O Somya, let me explain to you the concept of deep sleep. When a person is said to be sleeping, O Somya, he becomes one with Sat [Existence], and he attains his real Self. That is why people say about him, "He is sleeping." He is then in his Self.' [6 – 8 – 1]

- In Sushupti also every Jiva Merges into Brahman.
- We loose our individuality, Karmas Suspended, no Localisation.



- After sleep Vyagraha – Gets Back into its own Body.
- Like you go into sleep, there is Apekshika Brahman Laya in Death also.
- Only Jnani Gets Videha Mukti, There is Atyantika Brahma laya.

General Analysis :

- Brahman Laya Takes place in Sushupti and Maranam.
- Seen Experientially and Scripturally.
- Jiva Retains individuality in Potential form.
- Jiva goes to Karana Shariram in Sushupti, Jiva retains its individuality even though, it merges in Brahman.
- Jiva retains its individuality like in Pralayam, Sleep, death.

1st Part of Sutra :

- Individuality goes only through Jnanam.

2nd Part :

- If this is not accepted, there will be 2 fold problems.
- a) All Travel statements in Shastra after death will become invalid if Maranam is Moksha, no Jiva to travel.
- All Gathi Vakyams will be redundant.

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्ये ऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ ७ ॥

Yonim anye prapadyante sariratvaya dehinah,
Sthanum anye 'nusamyanti yatha karma yatha srutam ॥ 7 ॥

Some souls enter the womb to have a body, others go to the plants, just according to their work and according to their knowledge. [II – II – 7]

- Jiva travels after death Gathi Vakyam, Apramanam.

b) Karma Khanda – Vakyam – Apramanam :

- Talks about Jiva going to Svarga – Buar, Suar Loka, Mahar Loka.
- All Apramanam if Maranam is Atyangika Layaha = Moksha.

c) Vedanta Shastra will become redundant :

- Sleep and Death will give Moksha – Why class?
- Vidhi Shastram, Vidya Shastram, Samsara Vakyam all become Apramanam.
- Jiva's Merger at death only Apekshikam.

Sutra 8 :

तदापीतेः संसारव्यपदेशात् ।**Tadapiteh samsaravyapadesat**

That (fine body lasts) up to the attainment of Brahman (through knowledge), because (the scriptures) declare the state of relative existence (till then). [4 – 2 – 8]

- 1st Sutra of 5th Adhikaranam Samsara Vyapadesha Adhikaranam.

Chandogyo Upanishad :

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Tasya kva mulam syadanyatradbhyo'dbhish somya sungena tejo
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- Departure of Ajnani during death.
- Organs withdrawal, Jiva Chidabasa gets associated with raw Material for next physical body, though of future.
- Jiva comes to periphery of body by travel through Nadis.
- Goes to Lokas through appropriate mergers.
- All in connection with death of Ajnani, ordinary, Upasaka, Karmi Ritualist.

- Ritualist and Upasaka exists within Dvaitam.
- As long one has Vision of Dvaitam, he is Ajnani organs of all Jnanis withdrawal, no difference at all.
- Jnani, Upasaka as per Chapter 6 – 8 – 6, Difference when Taking appropriate Nadi.
- Nadi Varies for Jiva to Jiva depends on Karmi, Upasaka, Ordinary.
- Nadis help for travel from Hridayam to periphery of body.
- From periphery of body starts Shukla, Krishna, Adho Gathi, Depending on Jiva.
- Initial stages Uniform to all, here Tejaha Parasyam Devatayam.
- Tejas dissolves into Para Devata, Tejas is departing Jiva Nucleus with 3 Components.
- Literally Tejas is Agni, fire, here Jiva nucleus. Consisting of 3 Components which departs body.

a) Folded Sukshma Shariram :

b) Chidabasa – Pratibimba Chaitanyam - Reflected Consciousness.

Gita :

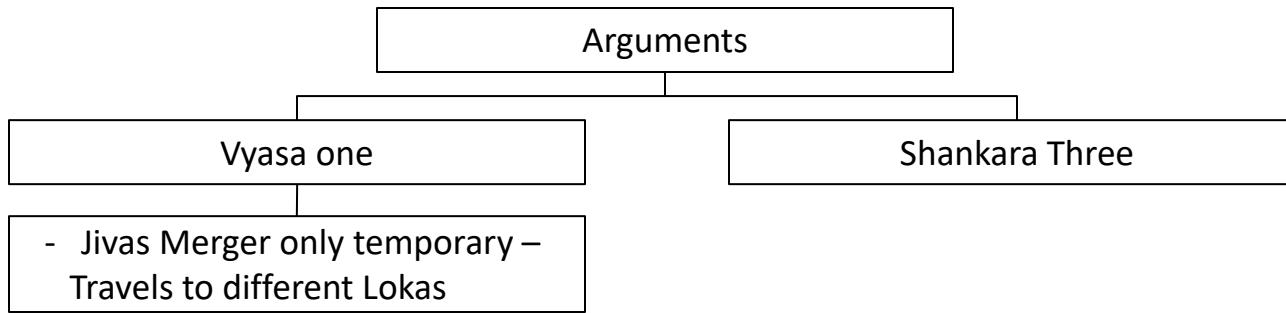
ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५-७ ॥

An eternal portion of Myself, having become a living soul in the world of life, abiding in Prakrti, draws (To itself) the (five) Sense, with mind as the sixth. [Chapter 15 – Verse 7]

- Jiva Loke = Reflected consciousness – Chidabasa.
- c) 3rd Component is Raw Material portion of 5 Gross elements , Sthula Pancha Mahabuta Amsha.
- 3 Together = Tejaha – Jiva Nucleus.
- Para Devata = Paramatma, Brahman, Brahma Layaha, Sampattihi, Aikyam = Moksha.

What is definition of Moksha?

- Moksha Prapti only if he has Aham Brahma Asmi Aikyam Jnanam.
- If Ajnani, Apekshika Layam, Temporary rest.
- Jiva will have individuality in dormant form Sukshma Shariram and Sanchita.
- Karma will continue is essence of 8th Sutra.



Samsara Vyapadesha :

- Samsara is travel if Permanently merged into Brahman, no travel.
- Jiva comes back from Brahman like in Sushupti.
- Wakes up to take over individuality and continues.
- Pramanam for this is Katho Upanishad :

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्ये इनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ ७ ॥

Yonim anye prapadyante sariratvaya dehinah,
Sthanum anye 'nusamyanti yatha karma yatha srutam ॥ 7 ॥

Some souls enter the womb to have a body, others go to the plants, just according to their work and according to their knowledge. [II – II – 7]

- Ajnani Jivas Travel.
- Shankara gives 3 more Vidhi, Shastra Virodha.
- a) If death becomes Moksha, Karma Khanda will become redundant – Vidhi Shastra Virodha, Vaiyartham – Redundant.
- Instead of Going to Svarga, Dissolved into Brahman by Punya, Rituals become redundant.
- b) Vidya Shastra Virodha, Vaiyartham, if Jiva Merges into Para Devata Permanently during death, Why Vedanta?
- A and b are Sruti Based Arguments.
- c) Logic, Samsara caused by ignorance, Logic roundabout thinking.

Cause	Effect
<ul style="list-style-type: none"> - Ignorance - Karana Nasha Eva, Samsara Karya Nasha = Moksha Prapti 	<ul style="list-style-type: none"> - Samsara - Goes when cause goes

- Only when ignorance gone, Moksha possible.
- If all ignorant Merges with Brahman, Law Violated. Without destroying ignorance gets Moksha.
- Universal Law, Karana Nasha, Karya Nasha.
- Because of 4 Reasons, Tejaha Jiva Nucleus, Merges into Para Devata Temporarily in case of ignorant people as in Sushupti.
- Brahma Vidya Baranam.

Commentator :

- Advaitananda Saraswati, why should dying Jiva Temporarily merge into Brahma During Death?
- Why should Agyani Jiva Merge into Brahman During Sushupti?

Purva Pakshi – Accepts :

- Jiva Tired – Yatha Shaukinihi – Tired bird after Wandering comes to roost for rest.
- Goes to its Moolam Brahman Finish Visranti.
- At death also Jiva undergoes Strain during withdrawal of Karana's.
- Physical struggle in Case of Dying Person.
- Wang – Manasi Sampadyate
- Mana – Prane
- Pranaha – Tejas.
- Jiva not ready for Journey Tired in Packing, Needs coffee.
- Dips into Brahman for coffee and starts Grand Journey.

Word Analysis :

a) Tatu – Aa – Apite :

- That fire principle Jiva nucleus continues to exist, Tatu and Tejaha – Neuter gender.

b) Api Chet :

- Until liberation.

c) Samsara Vyapadesha :

- This is Known from Sruti Statement revealing rebirth.

Significance :

a) Tatu – Tejaha :

- Fire principle Jiva Nucleus consisting of 3 Components continues to exist.
- Will not totally permanently merge.
- Merges with Retention of Individual potency.

b) Aa – Apite : - Until

- O Panchami Apitihi = Moksha
- Api and Existence (Dhatu) = 2nd Conjugation, Apyeti – To Permanently dissolve.
- Only when Jnanam burns ignorance, Jnana Agni Basmasat Sarva Karmani.
- Only with Jnanam Aaptihi, With Apti only total Merger

Aapite :

- Does it include Maryada or exclude Ashvadi – Moksha.
- Maryada – Upto Moksha
 - Will continue, does not include Moksha.

c) Samsara Vyapadesha :

- Rebirth, travel from – One Body to Another.
- Sru – Sarati – To Travel Punar Api Jananam.

d) Vyapadesha :

- Sruti Statement Karana Vitpatyate, Samsara Bodhaka Sruti Vakyam.
- Panchami – This is Known from Sruti Statement which reveals Jivas travel after death.
- If Jiva had permanently Merged, it cannot travel – But Sruti talks about travel.
- Merger only temporary not Permanent, 1st Sutra over.

Sutra 9 :

सूक्ष्मं प्रमाणातश्च
तथोपलब्धेः ।

**Sukshmam pramanatascha
tathopalabdheh**

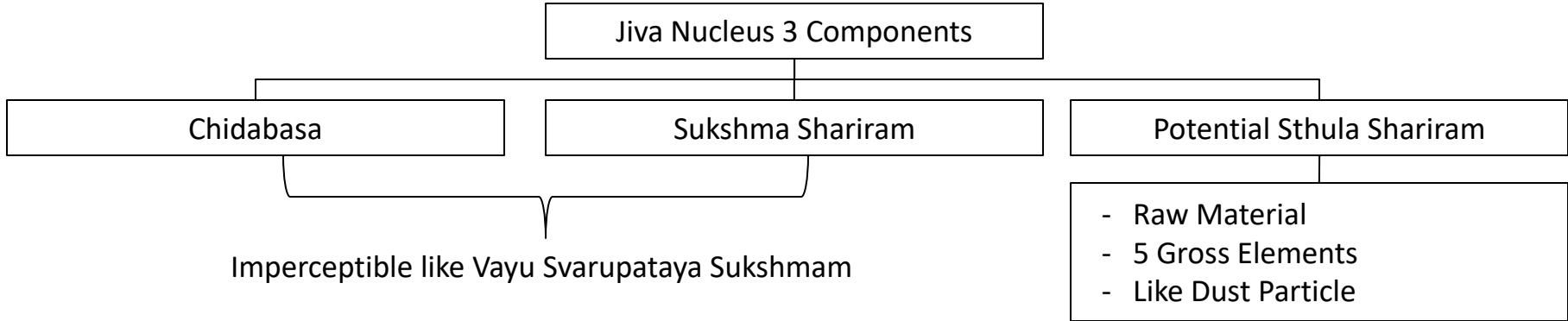
(This fine body) is subtle (by nature) and size, because it is so observed.[4 – 2 - 7]

- Jiva nucleus leaves body at time of death.
- How come we are not able to feel, sensorially perceive Jiva leaving body.
- Only referring departure by touching body.
- By Arthapatti, Anumana, Shastra Pramana inferred not Pratyaksha Jnanam.
- Neither Naked nor Aided eyes can Perceive, Aided with Instruments.
- Cock and Bull Story, Don't experience, not because of Nonexistence of Jiva Nucleus but our equipments not equipped for perception.
- It is Limitation of Sense organ, It is Sukshmam, Subtle.

2 Forms of Subtlety

- Subtle Nature
- Vayu
- All Pervading
- Svarupataha Sukshmam

- Minute size
- Dust Particle
- Parimanataya Sukshmam
- Mud, Wood Particle



- Mind can't be seen, of Living or Dying person. Pervades all over the body but can't see.
- All 3 Components are invisible because of Svarupa or Parimana.
- Saukshmyam – Answer to why we don't see nucleus, 2nd Question – Vyasa Indirectly answers.
- If Jiva Nucleus with Raw Material of Potential body has to travel, it should not be obstructed by any object.
- Jiva Penetrates body and goes out from Hridayam.
- If Doors closed, can't travel, Jiva Travels because Sukshmatvat.
- Jiva like fine Rays of Light which can penetrate through transparent Glass.
- In the Same way, fine Jiva Nucleus can penetrate any wall, obstacle.
- No Gross obstacle can Stop Travelling Jiva because of Sukshmatvam.
- How you prove Jiva is Minute and fine.
- Inferred because Shastra Says Jiva Travels through Nadis to come out.
- Nadi Gamanam – Hridayam to Periphery of Body – Jiva Travels through Nadis.
- Nadis are Sukshmam and Svachham.

Word Analysis :

a) Sukshmam :

- Jiva Nucleus is subtle.

b) Pramanataha :

- In terms of its size.

c) Cha :

- And Svarupatayah.

d) Upalabde :

- Because it is Understood.

e) Tata :

- It is Understood so from Scriptural Statements.

Significance :**a) Sukshani :**

- Subtle Jiva Nucleus represented by Tejaha Occurring in Chandogyo Upanishad :

तस्य क्व मूलं स्यादन्यत्राद्योऽद्विः सोम्य शुद्धेन तेजो
 मूलमन्विच्छ तेजसा सोम्य शुद्धेन सन्मूलमन्विच्छ सन्मूलाः
 सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठा वथा नु खलु
 सोम्येमास्तिस्त्रो देवताः पुरुषं प्राप्य त्रिवृत्तिवृदेकैका भवति तदुक्तं
 पुरस्तादेव भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्ननसि संपद्यते मनः
 प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम् ६

Tasya kva mulam syadanyatradbhyo'dbhih somya sungena tejo
 mulamanviccha tejasa somya sungena sanmulamanviccha sanmulah
 somyemah sarvah prajah sadayatanah satpratistha yatha nu khalu
 somyemastisro devatah purusam prapya trivrtrivrdekaika bhavati taduktam
 purastadeva bhavatyasya somya purusasya prayato vanmanasi sampadyate manah
 prane pranastejasi tejah parasyam devatayam ॥ 6 ॥

Where else, except in water, can the body have its root? O Somya, when water is the sprout, search for fire as the root; when fire is the sprout, O Somya, search for Sat [Existence] as the root. O Somya, Sat is the root, Sat is the abode, and Sat is the support of all these beings. As to how, O Somya, these three deities [fire, water, and earth] enter a body and each becomes threefold, this has already been explained. O Somya, as this person is dying, his speech merges into the mind, his mind into Prana, his Prana into fire, and then fire merges into Brahman, the Supreme Deity. [6 – 8 – 6]

- How it is Sukshmam?

b) Pramanataha :

- Parimana Here, size measurement, Atomic in size.

c) Trasarenuvat :

- Sweeping floor dust Particles floating in Atmosphere, very Minute, Can't see.. Like rays of Sun coming through transparent window.
- Subtle because of Minute size.
- Sthula Buta becomes Sukshma, when it is Minute.

d) Pramanataha :

- In terms of size – Ittam Bave, Tritaye.. Pramanena.

e) Cha :

- Svarupavata Cha – Subtle in terms of nature – Like Mind.

f) Upalabdeha :

- Because we get this knowledge of Subtle Jiva Nucleus.

g) Thatha :

- In this Manner only Subtle in Measurement and Nature from Sruti.
- Naadi Dvara – Katho Upanishad :

शतं चैका च हृदयस्य नाड्यस्तासां मूर्धनमभिनिःसृतैका ।
तयोर्धर्वमायन्नमृतत्वमेति विष्वद्गुडन्या उत्क्रमणे भवन्ति ॥ १६ ॥

śatam caikā ca hṛdayasya nāḍyastāśām mūrdhānamabhiniḥsṛtaikā |
tayordhvamāyannamṛtatvameti viśvaiñanyā utkramāṇe bhavanti || 16 ||

Hundred and one are the nerves of the heart; of them one (i.e. Susumna) Penetrates the crown of the head. Going Upwards through that (Nerve) One attains immortality. The others (departed) lead differently. [2 – 4 – 16]

- Jiva Travels through Nadi.
- Therefore Sukshmam.

Sutra 10 :

नोपमर्देनातः ।

Nopamardenatah

Therefore, (this subtle body is) not (destroyed) by the destruction (of the gross body). [4 – 2 – 10]

General Analysis :

- Jiva Nucleus Subtle in terms of size and Nature.
- Because of this, when body destroyed, burnt, nothing happens to Jiva Nucleus.
- Fire, water, can't affect hence body consigned to fire.
- Achedyoyam, Akladyoyam.. Weapons destroy Sthula Shariram.
- Fire can't burn water can't wet / Jiva Survives and travels.
- Upamardeha – Destruction of Physical body
 - Can't destroy Jiva Nucleus
 - It Survives
- During Pralaya, Panchabutas, 14 Lokas resolved, Jiva Nucleus continues.

Gita :

अव्यक्ताव्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ ८-१८ ॥

From the Unmanifested all the Manifested proceed at the coming of the “day”; at the coming of “Night” they dissolve verily in that alone, which is called the Unmanifest. [Chapter 8 – Verse 18]

- Jiva Nucleus continues.

Word Analysis :

a) Ataha :

- Therefore, hence.

b) Na :

- Jiva Nucleus is not destroyed.

c) Upamardena :

- By the destruction of Physical body.

Significance :

a) Ataha :

- Therefore, because Jiva Nucleus – Parimantaya, Sukshmatvat.

b) Na :

- Jiva is not destroyed.

c) Upamardha :

- By the destruction of Sthula Shariram.
- Sthula Nasha does not cause Sukshma Nasha.

Sutra 11 :

अस्यैव चोपपत्तेरेष ऊष्मा ।

Asyaiva chopapatteresha ushma

And to this (subtle body) alone does this (bodily) heat belong, because this (only) is possible. [4 – 2 – 11]

- 10th Sutra Over – 5th Adhikaranam Parana Utkranti of all ignorant, Including Upasaka at death.
- Upasaka Jiva after Prana Utkranane goes to Brahma Loka and gets Krama Mukti.

Chandogyo Upanishad :

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Jiva Nucleus Withdraws from Golakas

Sukshma Shariram with Karana Shariram

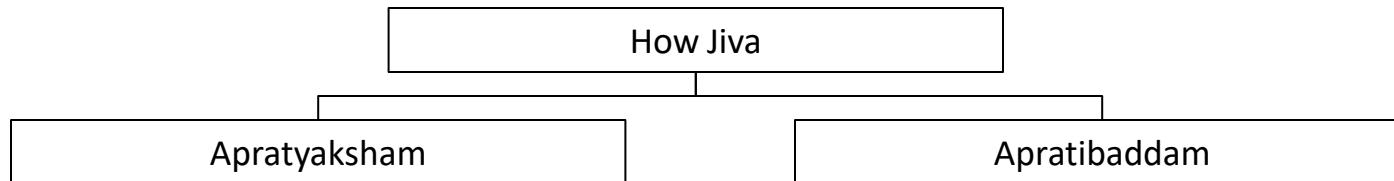
Chidabasa

Potential Sthula Shariram

- Jiva resolves into Ishvara for a short while because Utkranti is painful – Jiva Takes rest in Ishvara...
- Tejaha Parasya, Devataha – Karana Brahma.
- Like in sleep, Temporary resolution. Jiva can't permanently resolve into Ishvara till Atma Jnanam comes.
- Atma Jnanam in Brahma Loka = Krama Mukti... Atma Nirguna Jnanam.
- Aikyam Jnanam Can't be Avoided.

Doubt :

- If Jiva Nucleus Continues and travels how we don't see, Jiva or how Jiva not Obstructed by External Physical object.

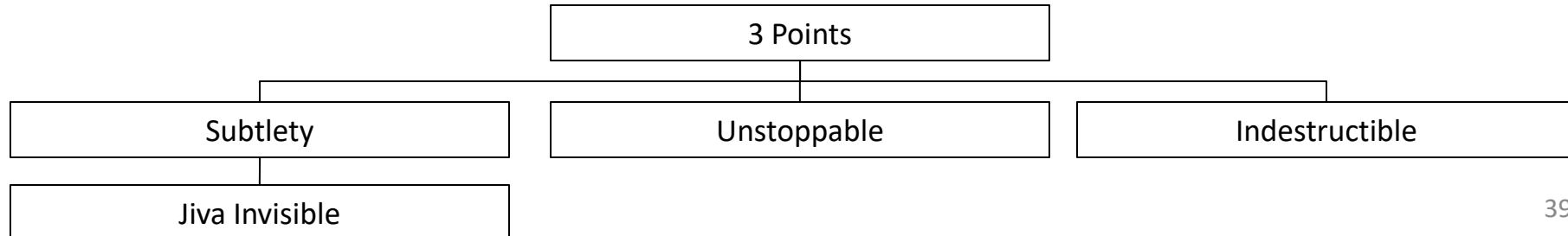


Vyasa :

- Answer – 9th Sutra – it is very Sukshmam – Like Vayu – Can't See.
- Like Light rays – Penetrate through transparent glass.
- Jiva Unstoppable and Invisible.

10th Sutra :

- Extension of same idea, invisible and unstoppable because of Sukshmatvam.
- Jiva is indestructible external forces destroy physical Body Upamarthena Upamartaha.
- Achedyoyam – Physical head cut Not Sukshma Shariram.
- Adhyoyam – Body Burnt, Ashoshyam – Body drown, Vayu Dehydrates body not Sukshma Shariram.



- When body is destroyed, Jiva not destroyed, Na Bavati.
- Sthula Shariram Nasha, Not Marana Anantaram not after death.
- After death, law not relevant, Sukshma gone, Sthula here no doubt then.
- After Separation, no doubt.
- Sutra 9, 10, 11 Corollaries – Prasangike not required for flow of topic.
- Main Sutra – 8 – Required for Study, useful information.

Sutra 11 :

अस्यैव चोपपत्तेरेष ऊष्मा ।

Asyaiva chopapatteresa ushma

And to this (subtle body) alone does this (bodily) heat belong, because this (only) is possible. [4 – 2 – 11]

- Jiva Nucleus is intermediate entity – Principle of Jiva.
- Atma not Subject to travel, Different from physical body, important idea for rebirth.
- Atma – All pervading, Nitya Gatha Sthanuhu.

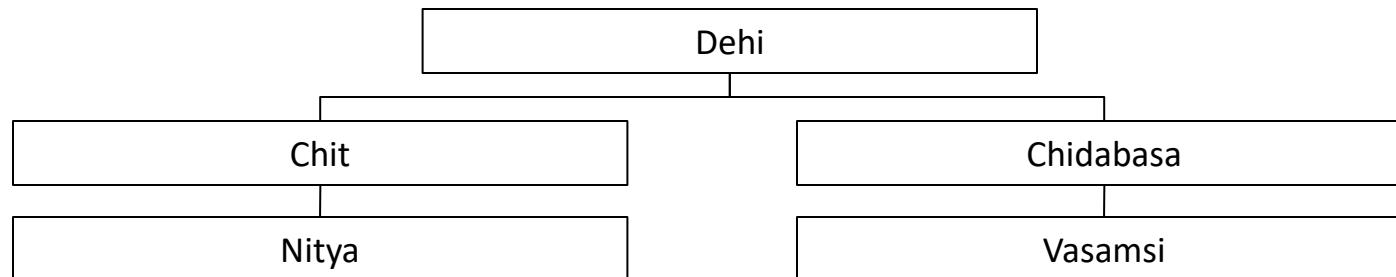
Body Destroyed :

- What travels? Triumphant question, Purva Pakshi sees with Pride.
- Tattwa Bodha = There is 3rd Entity.
- Different from Shariram and Anatma consists of Chidabasa, Sukshma Shariram and potential Sthula Shariram and Karana Shariram.
- Invisibility, Unstoppability, Indestructibility, 4th Feature of Jiva Nucleus.
- Because of ignorance of Jiva Nucleus.

वासांसि जीर्णानि यथा विहाय
 नवानि गृह्णाति नरो ऽपराणि ।
 तथा शरीराणि विहाय जीर्णान्य्
 अन्यानि संयाति नवानि देही ॥ २-२२ ॥

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied self casts off its worn out bodies and enters new ones.
 [Chapter 2 – Verse 22]

- Upto this Sloka = Dehi Atma all pervading Nitya...
- Dehi goes to another body – Yathi – Verb – Going, Dehi = Lakshyartha – Bimba Chaitanyam.
- Samyathi – Dehi = Pratibimba Chaitanyam problem for teacher..



- Nucleus lends warmth of life to body, body heat experiencing not Intrinsic nature, Svabava of body.
- Body's warmth belongs to Jiva Nucleus, Jiva Nucleus blesses - Warmth is there.
- Body becomes cold, no heat, heat is borrowed property, Presupposes lending.
- Who lends? Not Satchit Ananda Atma? But Nucleus Jiva.
- Chit – Can't lend, if so in dead body also Chit is there.
- Chidabasa – Warmth not there, present in live body, absent in dead body, Chidabasa Jiva Nucleus.
- Warmth belongs to Chidabasa is point in this Sutra.
- Known through Anvaya Vyatireka Yat Satve – Tat Satvam.
- Yat Abave, Tat Abavam.

- Yad Abave, Tad Abava Tatu tasya Karanam.
 - Put Sugar – Coffee / Sweet
 - No Sugar – Not Sweet
- Sugar is Karanam of Sugar, clay is Karanam of Pot.
 - X is there - Y is there
 - X is not there - Y is not there
- Simultaneous presence(Anvaya) and Simultaneous Absence (Vyatireka), Conclude X is cause of Y.
- a) Chidabasa is there... Body, Mind, World are there
- Chidabasa merges with Ishvara in sleep.. No Body, Mind, World, Chidabasa is Karanam for the Appearance of world.
- b) Jeeva Satve Chidabasa in Body... Sukshma Shariram Satva Ooshna.. Warmth of life is there in the body.
- Atma in Shariram not gone, Jiva is gone, Chidabasa is gone.
- What entered the Shariram is gone.
- Ooshnam – Na Karanta – Pulling, Jiva feature – Gives warmth of life.

Word Analysis :

- Asya Eva Cha Upapattehe Ooshma.

a) Cha :

- Moreover

b) Eshaha Ooshma :

- The Warmth of life.

Shankara :

- Quotes Sruti, not found now Ushnaha Eva Jeevishyan, Sheetaha Marishyam.
- Body is warm, When it is backed by Jiva Nucleus, Body goes cold, when Jiva Nucleus departs.

Significance :

a) Aasya Eva :

- Jeeva Nucleus here is Tejastatvam – Sashti Vibakti, Warmth belongs to Jiva.
- Sambanda Sashti – Asya Ooshma Eva.
- Warmth belongs to Jiva Only.
- Rama Only came – Means Lakshmana did not come.
- Vyavarthiyam – Warmth felt, belongs to Jiva Nucleus only.

Chandogyo Upanishad :

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- Ooshnam = Tejaha in the Upanishad mantra, Tejaha Jeevasya Eva Bavati.

b) Upapattehe :

- This is Known from the reasoning of Anvaya – Vyatireka.
- Co presence and co absence, Simultaneous existence and Nonexistence of body Temperature.
- Felt warmth does not belong to body.

c) Eva :

- To Exclude Sthula Shariram.

d) Cha :

- And... Previous features added – Invisibility, Unstoppability, indestructibility.

4th Feature :

- Lender of warmth.

e) Upapatte :

- Reasoning is Anvaya – Vyatireka, Co presence and Co Absence Panchami Hetvarite.

f) Eshaha ooshma :

- Warmth experienced in Body, 11th Sutra over – 5th Adhikaranam Over.

Sutra 12 :

प्रतिषेधादिति चेन्न शारीरात् ।

Pratishedhaditi chenna sarirat

If it be said (that the Pranas of one who knows Brahman do not depart) on account of the denial made by the Sruti, (we say) not so, (because the scripture denies the departure of the Pranas) from the individual soul (and not from the body). [4 – 2 – 12]

- 6th Adhikaranam – 3 Sutras Pratisheda Adhikaranam.

Topic :

- Implied Meaning of Previous Adhikaranam, Implicit hidden Meaning brought here.

Sutra 8 :

- Jeeva Nucleus continues during death and travels Until it is liberated.. Aaptihi until Jnanam, Jiva Travels.

Implicit Idea :

- Until Knowledge Jiva Travels, After Knowledge, Jiva does not Travel.

- This is implicit idea of this Adhikaranam.
- Jnani Jivasya Utkranti Nasti, Jnani Jivasya Gathihi Nasti.
- Agyani Jivasya Gathi, Utkranti Asti – Stated.

Purva Pakshi :

- Jnani also has Utkranti and Gathi.

Siddanti :

- No, Jnani Jiva does not have Utkranti and Gathi.

Utkranti :

- All organs withdraw into Hridayam.

Gathi :

- Leaning Nadi and Going to Sthukla Marga (Travel).

This 12th Sutra is Purva Pakshi Sutra :

General Analysis of 12th Sutra :

- Purva Pakshi's Purva Pakshi = Siddantin.

Siddanti :

- Jiva does not have Utkranti and Gathi because Shastra clearly states – Apaurusheya Visha = Veda.
- Talks about something not accessible to Senses.
- Don't Ask Veda if it has Scientific proof.
- Ajnanis have no Knowledge about definition of Veda.
- Vedas deal with topics not Accessible to Science.
- Jivas Travel and Non travel after death is Apaurusheya Vishaya.
- Go to Shastra alone as Pramanam. Jnani Utkranti, Gathi Pratisheda.
- Negation of Jnanis withdrawal and Travel said in Shastra.

तदेष श्लोको भवति ।

तदेव सक्तः सह कर्मणैति

लिङ्गं मनो यत्र निषक्तमस्य ।

प्राप्यान्तं कर्मणस्तस्य यत्किञ्च्येह करोत्ययम् ।

तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मणे ॥

इति नु कामयमानः; अथाकामयमानः—योऽकामो
निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्क्रामन्ति,
ब्रह्मैव सन्ब्रह्माप्येति ॥ ६ ॥

tadeṣa śloko bhavati |

tadeva saktaḥ saha karmaṇaiti

lingaṁ mano yatra niṣaktamasya |

prāpyāntam karmaṇastasya yatkiñceha karotyayam |

tasmāllokātpunaraityasmai lokāya karmaṇe ||

iti nu kāmayamānaḥ; athākāmayamānaḥ—yo'kāmo niṣkāma āptakāma ātmakāmo na tasya prāṇā utkrāmanti, brahmaiva sanbrahmāpyeti || 6 ||

Regarding this there is the following verse: 'Being attached, he, together with the work, attains that result to which his subtle body or mind is attached. Exhausting the results of whatever work he did in this life, he returns from that world to this for (fresh) work.' Thus does the man who desires (transmigrate). But the man who does not desire (never transmigrates). Of him who is without desires, who is free from desires, the objects of whose desire have been attained, and to whom all objects of desire are but the Self—the organs do not depart. Being but Brahman, he is merged in Brahman. [4 – 4 – 6]

Who is Jnani?

- Who has no desires at all, All desires fulfilled having attained Atma = Aaptakama.
- Tasya Kama Rahitasya – No Moksha desire also – Already Mukta.

Gita :

श्रीभगवानुवाच ।

प्रजहाति यदा कामान्सर्वान्पार्थं मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

The Blessed Lord Said :

When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the self by the self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

- For that Jnani, Pancha Prana and Gauna Prana – Indriyani.. Don't withdraw and travel.
- Indicated in Sutra by Pratisheda.

Purva Pakshi :

- Your interpretation is Wrong, Tasya Prana = Jnanis Prana.
- Do not Withdraw and Travel – Prana leaves from What?
- Rams Car Leaves – Apadanam – Leaving from where? Not mentioned in Sruti.
- You say Jnanis Pranas does not leave body.
- You Take body as Apadana – Jnanis Prana do not Leave, not said from Body.
- Jnanis Prana Leaves Body.

Purva Pakshi :

Sruti :

- Jnanis Prana does not leave Chidabasa, Leaves body.
- Chidabasa and Prana Leave and Travel together.
- Prana does not leave Chidabasa.
- 3 Students go out of Hall at end of class and 2 Continue.
- Apadanam = Place of Separation of Physical Leaving.
- According to Advaitin – Place is Body.

Acc to Purva Pakshi :

- Separation is Jiva and Chidabasa.

Lecture 362

- After 5th Adhikaranam – Go to 9th Adhikaranam, 6, 7, 8 – Diversion.

Main Topic :

- Departure of Agyan is Prana from body after death.
- Ajnani Upasaka with Prana Along with Jiva Attains Krama Mukti in Brahma Loka.
- Krama Mukti is Attached Topic.

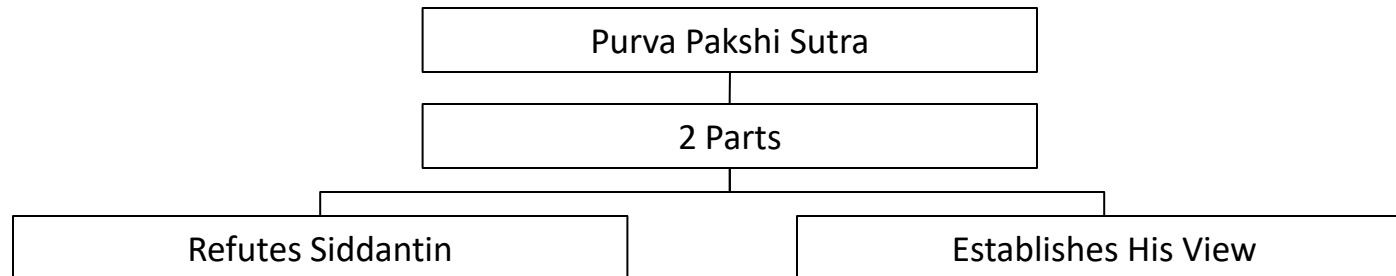
Diversion :

- Ajnani Upasaka – Prana Leaves body – Have departure.
- Jnanis death – Pranas don't leave body, No question of travel, no departure.

6th Adhikaranam :

- Pratisheda Adhikaranam – 3 Sutras.

1st Sutra :



- Jnanis Pranas don't leave.

Siddantin :

- Shastra Pratisheda Vakyam our Support.

Sruti :

- Which negates Jnanis Prana at death.
- Jnanis Prana Vituventi Pratisheda Vakyam Asti, Therefore Jnanis Prana does not leave body.

Brihadaranyaka Upanishad :

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तदेव सक्तः सह कर्मणैति

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prāpyāntam karmaṇastasya yatkīñceha karotyayam |

tasmāllokātpunaraityasmai lokāya karmaṇe ||

iti nu kāmayamānah; athākāmayamānah—yo'kāmo niṣkāma āptakāma ātmakāmo na tasya prāṇā utkrāmanti, brahmaiva sanbrahmāpyeti || 6 ||

Regarding this there is the following verse: 'Being attached, he, together with the work, attains that result to which his subtle body or mind is attached. Exhausting the results of whatever work he did in this life, he returns from that world to this for (fresh) work.' Thus does the man who desires (transmigrate). But the man who does not desire (never transmigrates). Of him who is without desires, who is free from desires, the objects of whose desire have been attained, and to whom all objects of desire are but the Self—the organs do not depart. Being but Brahman, he is merged in Brahman. [4 – 4 – 6]

- Pramanam for us – Na Tasya Pranaha Utkramanti, His Pranas do not leave.
- 17 Organs of Sukshma Shariram, 5 Jnana indriyas and 5 Karma Indriyas and 5 Pranas and Manas and Buddhi.
- His = Pronoun

↑

Jnanis – Do not leave.

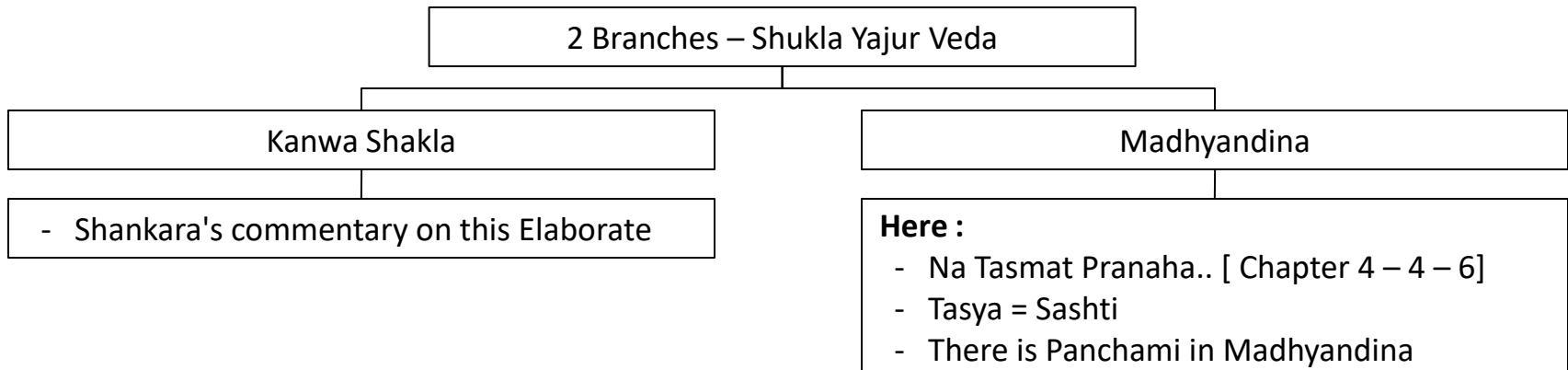
- Pratisheda Vakyam = Pramanam, Pratishedat Na Utkranthi... Iti Ved Siddanta Chet...
- If Vedanta says so, Purva Pakshi says no... don't accept Vedantins Conclusion.

Purva Pakshi's Answer :

- There is Pratisheda Vakyam in Brihadaranyaka Upanishad.
- Jnani Jiva's Pranas does not leave is the statement.

- Sruti does not say – Leave what – Apadanam – Point of departure not Mentioned.
- Vedanta Says – Body, Purva Pakshi – Says – Chidabasa.
- Jnanis Prana Leaves body Both Agree, Prana Leaves.

Brihadaranyaka Upanishad :



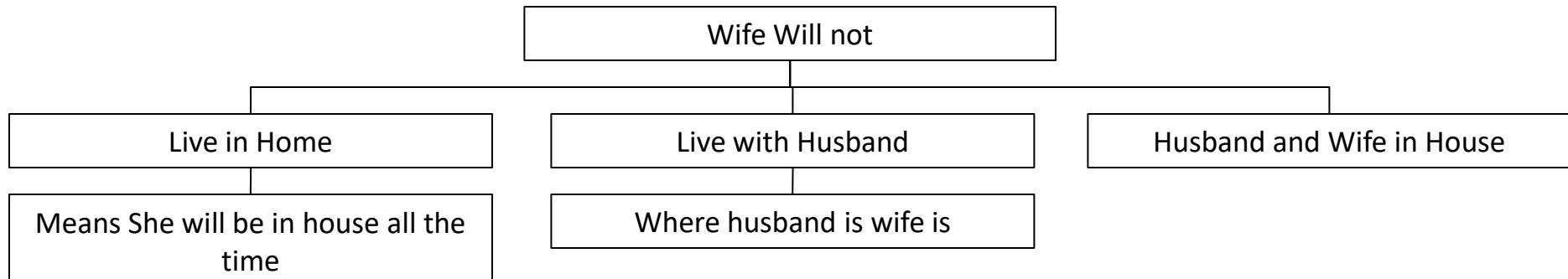
- Jnanis Pranas do not leave him, Tasmat – Apadane, Panchami Jnanis Jiva Prana do not leave Jnani Jiva...

It Leaves body :

- Wherever Jiva goes, Prana Accompanies Jiva.

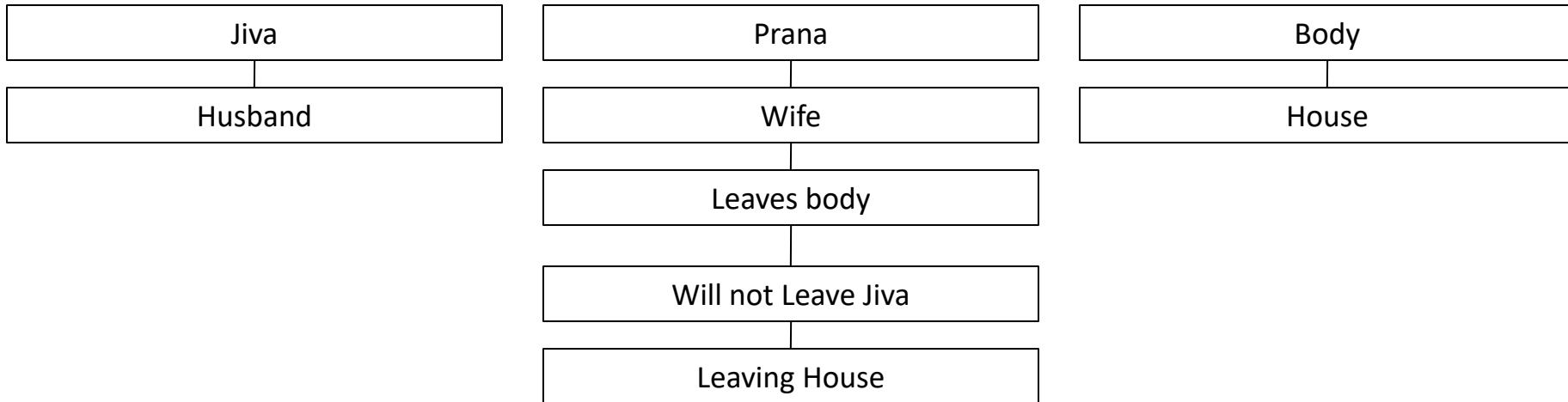
Conclusion :

- When Jnani Jiva within body, Prana Within body. When Prana Leaves body, it goes with Chidabasa.
- Prana will leave body not Jiva, Departure from body is Negated not Jiva .



- Only husband leaves House.

- Here negating wife's departure from the husband, not negating wife's departure from house.
- While talking about house, why talking house?



- At death Pranas departure from body takes place... Only. Pranas Separation from Jiva does not take place.
- Together they like within body.
- Together they leave the body and travel to appropriate Loka for Moksha.
- Sharirat Eva Pratishedat, Jiva Eva Pratishedat.

Brihadaranyaka Upanishad :

- Negates Pranas departure from Jiva – Not Departure from Body.
- Purva Pakshi's Argument.

a) 2 Pramanas :

- If Prana does not leave body, Jnanis will eternally live.

b) Madhyandina Shaka Uses :

- Tasmat – Panchami Vibakti referring to Jiva.
- Prana does not leave Jiva but leaves the body – Purva Pakshi.

General Analysis over :

Word Analysis :

- Pratishedat itichet, Na Sharirat – Siddantin.

a) Pratishedat – View :

- Prana of Jnani – Does not leave this body at the time of death.
- Since such an event is negated, by the Sruti..

a) Iti Chet :

Purva Pakshi's refutation :

- If this is the contention – Na, it is not so.

b) Sharirat :

- The departure of Prana from the Jiva is negated.
- Departure of Prana from Jiva is negated in Sruti statements.

Significance :

a) Pratishedat :

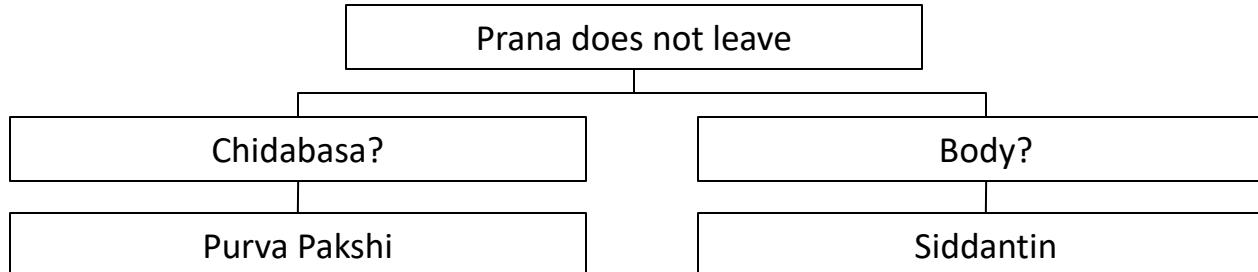
- Sruti's Negation of departure of Prana from body is claimed by us.

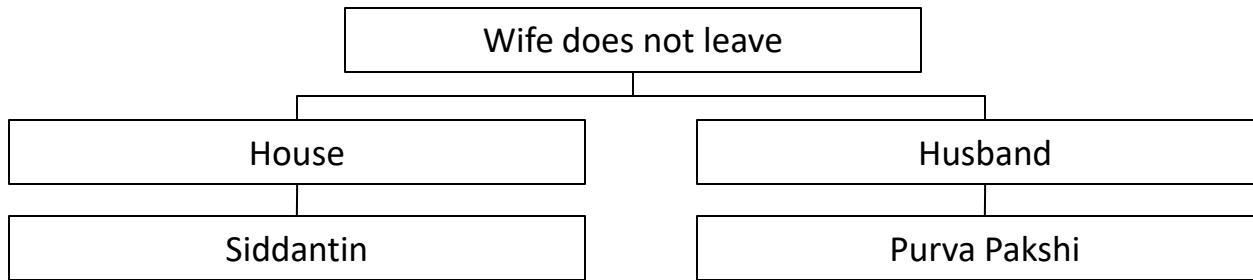
b) Iti Chet Na :

- If you are taking such statements your conclusions are wrong.
- Purva Pakshi – Does not negate Sruti statement but questions interpretation.

How he Reinterprets?

c) Sharirat : From What?





- Departure of Prana from Jiva is negated not the body.
- Prana can happily leave the body but will be along with Jiva, wherever Jiva goes.
- Loyal couple – Jiva and Prana.

How they will leave?

- Sharirat – Apadane – Panchami, Apisheda – Hetau Panchami.
- Siddantins contention in Sutra 13 and 14.

Sutra 13 :

स्पष्टो ह्येकेषाम् ।

Spashto hyekesham

For (the denial of the soul's departure) is clear (in the texts) of some schools. [4 – 2 – 13]

Our Answer

Vyasa

Shankara

One

2 Answers

- Instead of Analysing Brihadaranyaka Upanishad, Take another where Siddanta Clear
Brihadaranyaka Upanishad :
 - Tasmat and Tasya confusion

- Deals with Brihadaranyaka Upanishad Chapter 4 – 4 Shariraka Brahman and solves Problem

Shankara :

a) Read previous and later part of Chapter 4 – 4th Section.

- This is called systematic study.
- Anubuti Prakasa class, study previous 5 mantras.
- Departure of Agyani Jiva end of 5th mantra.
- Direction of departure is governed by desire of Agyani.

Brihadaranyaka Upanishad :

स वा अयमात्मा ब्रह्म विज्ञानमयो मनोमयः प्राणमयश्वर्गमयः श्रोत्रमयः
पृथिवीमय आपोमयो वायुमय आकाशमयस्तेजोमयोऽतेजोमयः काममयोऽकाममयः
क्रोधमयोऽक्रोधमयो धर्ममयोऽधर्ममयः सर्वमयस्तदेतदितिमयोऽदोमय इति;
यथाकारी यथाचारी तथा भवति—साधुकारी साधुर्भवति, पापकारी पापे भवति; पुण्यः
पुण्येन कर्मणा भवति, पापः पापेन । अथो खत्वाहुः काममय एवायं पुण्य इति;
स यथाकामो भवति तत्क्रतुर्भवति, यत्क्रतुर्भवति तत्कर्म कुरुते, यत्कर्म कुरुते तदभिसंपद्यते ॥ ४ ॥

sa vā ayamātmā brahma vijñānamayo manomayah
prāṇamayaścakśurmayah śrotramayaḥ pṛthivīmaya āpomayo
vāyumaya ākāśamayastejomayaḥ tejomayaḥ
kāmamayo'kāmamayaḥ krodhamayo'krodhamayo
dharmamayo'dharmamayaḥ sarvamayastadyadetadidamayo'domaya iti;
yathākārī yathācārī tathā bhavati—sādhukārī sādhurbhavati,
pāpākārī pāpo bhavati; puṇyaḥ puṇyena karmaṇā bhavati,
pāpaḥ pāpēna । atho khalvāhūḥ kāmamaya evāyam puruṣa iti;
sa yathākāmo bhavati tatkraturbhavati,
yatkraturbhavati tatkarma kurute, yatkarma kurute tadabhisampadyate ॥ 5 ॥

That self is indeed Brahman, as well as identified with the intellect, the Manas and the vital force, with the eyes and ears, with earth, water, air and the ether, with fire, and what is other than fire, with desire and the absence of desire, with anger and the absence of anger, with righteousness and unrighteousness, with everything—identified, as is well known, with this (what is perceived) and with that (what is inferred). As it does and acts, so it becomes; by doing good it becomes good, and by doing evil it becomes evil—it becomes virtuous through good acts and vicious through evil acts. Others, however, say, 'The self is identified with desire alone. What it desires, it resolves; what it resolves, it works out; and what it works out, it attains.' [4 – 4 – 5]

- Every Agyani Jiva leaves physical body including Prana and direction of travel desired by deep yearning.
- Yata Kamo Bavati, Tat Kritur Bavati, Kama Eva Utkrante / Gathi Karanam.

Upanishad concludes :

- Iti Nu Kamaya Manaha, Lot of Agyani
- Then, Sruti Changes Subject, Atha – Now – Introduces new topic, Iti – Conclusion topic.

1 st	2 nd
- Kami Agyani	<ul style="list-style-type: none"> - Jnani Akami - Desireless Jnani - Akamaya Mukta Jnani

- Thereafter Upanishad says.... Na Tasya Prana Utkramanti.. [Chapter 4 – 4 – 6]
- Agyanis Pranas leave depending on type of desire.
- Akamis Prana don't leave physical body, Pranas leaves body is previous topic.

Present Topic :

- Pranas not leaving Body, Chakshushva. Ajnani Jivas... Prana Leaving body is topic.

Topic Not :

- Prana Leaving Jiva but Leaving Ajnani Kami.

Akamis Prana Talked About :

- Poorva Apara Vichara reveals, departure from body not departure from Jiva – Chidabasa.
- Apadanam = Sharira Apadana Utkramanti Eva Vishaya.
- Jiva Apadana Utkramanti Neiva Vishaya, Braheiva San Brahma Apyeti.
- All Pranas along with Jiva Dissolve into Brahman.
- Pranas with Jiva dissolve into Brahman. No question of Prana Travelling.
- Pranas existence negated, dissolves into Brahman. For Brahma Laya – Travel is to Merge into Brahman.

Doubt :

- Brahman All Pervading, no travel, Upanishad Quotes mantras.

Katha Upanishad :

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १४ ॥

Yada sarve pramucyante kama ye'sya hrdi sritah,
Atha martyo-'mrto bhavati atra Brahma samasnute ॥ 14 ॥

When all the desires that dwell in the heart are destroyed, then the mortal becomes immortal, and he attains Brahman even here. [II – III – 14]

- Here itself Brahman is there, Jiva with Prana dissolve into Brahman within this body itself.

Brihadaranyaka Upanishad :

स वा अयमात्मा ब्रह्म विज्ञानमयो मनोमयः प्राणमयश्वत्पुरुमयः श्रोत्रमयः
पृथिवीमय आपोमयो वायुमय आकाशमयस्तेजोमयोऽतेजोमयः काममयोऽकाममयः
क्रोधमयोऽक्रोधमयो धर्ममयोऽधर्ममयः सर्वमयस्तदेतदितिमयोऽदोमयः इति;
यथाकारी यथाचारी तथा भवति—साधुकारी साधुर्भवति, पापकारी पापो भवति; पुण्यः
पुण्येन कर्मणा भवति, पापः पापेन | अथो खल्वाहुः काममय एवायं पुण्य इति;
स यथाकामो भवति तत्क्रतुर्भवति, यत्क्रतुर्भवति तत्कर्म कुरुते, यत्कर्म कुरुते तदभिसंपद्यते ॥ ५ ॥

sa vā ayamātmā brahma vijñānamayo manomayah
prāṇamayaścakśurmayah śrotramayaḥ pṛthivīmaya āpomayo
vāyumaya ākāśamayastejomayo'tejomayah
kāmamayo'kāmamayaḥ krodhamayo'krodhamayo
dharmamayo'dharmamayaḥ sarvamayastadyadetadidam̄maya'domaya iti;
yathākārī yathācārī tathā bhavati—sādhukārī sādhurbhavati,
pāpakārī pāpo bhavati; puṇyāḥ puṇyena karmaṇā bhavati,
pāpāḥ pāpēna | atho khalvāhūḥ kāmamaya evāyaṁ puruṣa iti;
sa yathākāmo bhavati tatkraturbhavati,
yatkraturbhavati tatkarma kurute, yatkarma kurute tadabhisampadyate || 5 ||

That self is indeed Brahman, as well as identified with the intellect, the Manas and the vital force, with the eyes and ears, with earth, water, air and the ether, with fire, and what is other than fire, with desire and the absence of desire, with anger and the absence of anger, with righteousness and unrighteousness, with everything—identified, as is well known, with this (what is perceived) and with that (what is inferred). As it does and acts, so it becomes; by doing good it becomes good, and by doing evil it becomes evil—it becomes virtuous through good acts and vicious through evil acts. Others, however, say, 'The self is identified with desire alone. What it desires, it resolves; what it resolves, it works out; and what it works out, it attains.' [4 – 4 – 5]

तदेष श्लोको भवति ।
तदेव सक्तः सह कर्मणैति
लिङ्गं मनो यत्र निषक्तमस्य ।
प्राप्यान्तं कर्मणस्तस्य यत्किञ्चेह करोत्ययम् ।
तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मणे ॥
इति नु कामयमानः; अथाकामयमानः—योऽकामो
निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्क्रामन्ति,
ब्रह्मैव सन्ब्रह्माप्येति ॥ ६ ॥

tadeṣa śloko bhavati ।
tadeva saktaḥ saha karmaṇaiti
lingam̄ mano yatra niṣaktamasya |
prāpyāntam̄ karmaṇastasya yatkiñceha karotyayam |
tasmāllokātpunaraityasmai lokāya karmaṇe ||
iti nu kāmayaṁānah; athākāmayaṁānah—yo'kāmo
niṣkāma āptakāma ātmakāmo na tasya prāṇā utkrāmanti,
brahmaiva sanbrahmāpyeti || 6 ||

Regarding this there is the following verse: 'Being attached, he, together with the work, attains that result to which his subtle body or mind is attached. Exhausting the results of whatever work he did in this life, he returns from that world to this for (fresh) work.' Thus does the man who desires (transmigrate). But the man who does not desire (never transmigrates). Of him who is without desires, who is free from desires, the objects of whose desire have been attained, and to whom all objects of desire are but the Self—the organs do not depart. Being but Brahman, he is merged in Brahman. [4 – 4 – 6]

तदेष ज्ञोको भवति ।

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।

अथ मत्त्योऽमृतो भवत्यन्ते ब्रह्म समङ्गुत ॥ इति ।

तद्यथा हिनिर्वलयनी वल्मीके मृता प्रत्यरुद्धा शरीर, एवमेवेदं शरीरं शेते,
अथायमशरीरोऽमृतः प्राणो ब्रह्मैव तेज एव;
सोऽहं भगवते सहस्रं ददामीति होवाच जनको वैदेहः ॥ ७ ॥

tadeṣa śloko bhavati ।

yadā sarve pramucyante kāmā ye'sya hṛdi śritāḥ ।
atha martyo'mṛto bhavatyatra brahma samaśnuta ॥ 7 ॥
tadyathā hinirvlayanī valmīke mṛtā pratyastā śayīta,
evamevedam śarīraṁ śete, athāyamaśarīro'mṛtaḥ prāṇo
brahmaiva teja eva; so'ham bhagavate sahasraṁ¹
dadāmīti hovāca janako vaidehaḥ ॥ 7 ॥

Regarding this there is this verse: 'When all the desires that dwell in his heart (mind) are gone, then he, having been mortal, becomes immortal, and attains Brahman in this very body.' Just as the lifeless slough of a snake is cast off and lies in the ant-hill, so does this body lie. Then the self becomes disembodied and immortal, (becomes) the Prāṇa (Supreme Self), Brahman, the Light. 'I give you a thousand (cows), sir,' said Janaka, Emperor of Videha. [4 – 4 – 7]

Resolves all doubt – is Argument no 1 :

Argument no 2 - Logic :

- Sruti Based logic.

Mundak Upanishad : Very important Mantra :

कामान्यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र ।
पर्याप्तकामस्य कृतात्मनस्विहैव सर्वे प्रविलीयन्ति कामाः ॥ २ ॥

kāmānyah kāmayate manyamānah sa kāmabhirjāyate tatra tatra ।
paryāptakāmasya kṛtātmanasvihaiva sarve praviliyanti kāmāḥ ॥ 2 ॥

Whoever longs for objects of desire, brooding over them, they are born here and there for the fulfillment of those desires. But in the case of a seer whose longings have found their final consummation in the Atman and who has realized the self, his desires Vanish even here, in this life. [3 – 2 – 2]

- Kama – Responsible for Jivas, Punar Janma and Travel after death.
- Desire responsible for Sukshma leaving Sthula Shariram.
- Desire alone responsible for Prana Leaving body in search of Better Pastures.
- Yatra Yatra kama, Tatra Tatra Prana Utkramantihi.
- Kama Nasha will stop Prana leaving the body.
- Kama Nasha Sharira Utkranti Abavaha.

Brihadaranyaka Upanishad :

- Jnani – Akamaya Mana, Jnani has destroyed Kama using Mundak Logic.
- Nimitta Abave – Nimitta Abava, Kama Abave – Prana Utkranti Abava.
- Prana can't leave Physical body.

Therefore Conclusion :

- Prana does not leave body alone is correct.
- Don't Say, Prana does not Leave body.

Last Question :

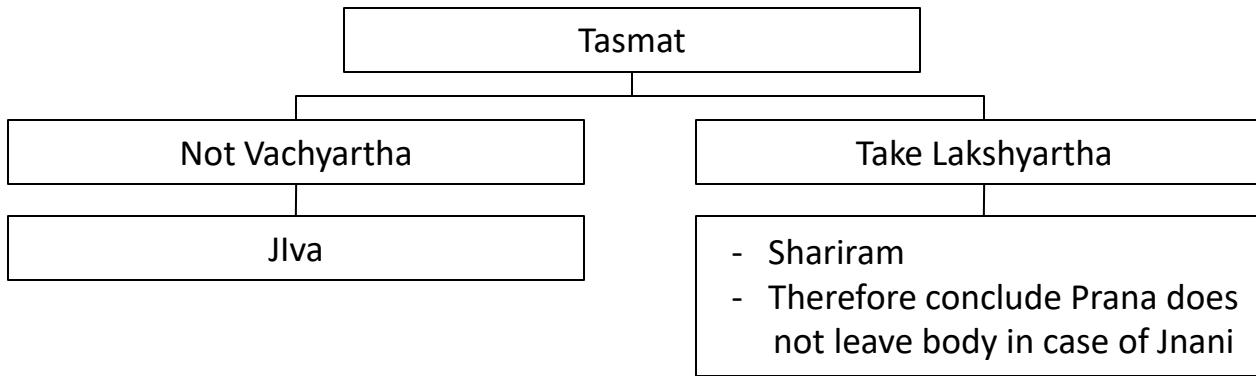
- If logic proves this how do you account for Brihadaranyaka Upanishad.

Madhyandika Shaka?

- Tasmat (Panchami) Prana, does not leave Jiva.

Shankara :

- Since Majority of Upanishad and logic does not support our Conclusion, if one Vakyam Contradicts.
- It should be interpreted in Keeping with Others.



This Sutra – Vyasa Answers :

- Shariraka Brahmana confusing
- Go to Aartha Baga Pramanam – Brihadaranyaka Upanishad :

याज्ञवल्क्येति होवाच, यत्राचं पुरुषो भ्रियत उदरमात्प्राणः क्रामन्त्यहोऽ नेति;
नेति होवाच याज्ञवल्क्योः, अत्रैव समवनीयन्ते, स उच्छवयति,
आध्माति, आध्मातो मृतः शेते ॥ ११ ॥

याज्ञवल्क्येति होवाच, यत्रायाम् पुरुषो भ्रियत उदरमात्प्राणः क्रामन्त्यहोऽ नेति;
नेति होवाच याज्ञवल्क्योः, अत्रैव समवनीयन्ते, स उच्छवयति,
आध्माति, आध्मातो मृतः शेते ॥ ११ ॥

‘Yājñavalkya,’ said he, ‘when this (liberated) man dies, do his organs go up from him, or do they not?’ ‘No,’ replied Yājñavalkya, ‘(they) merge in him only. The body swells, is inflated, and in that state lies dead.’ [3 – 2 – 11]

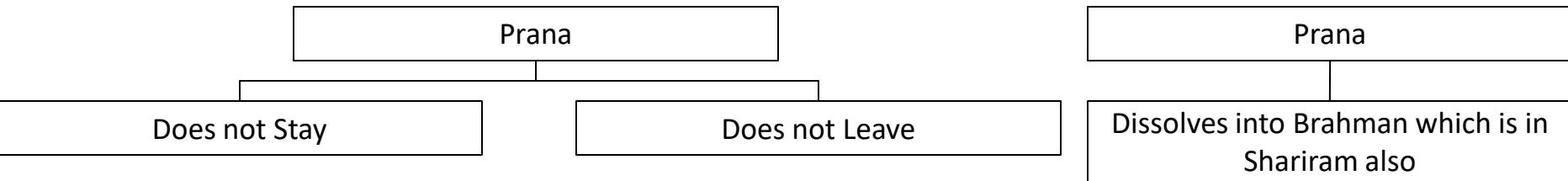
- When Jnani dies – Does his Prana leave body or not?
- In the body Jnani dies, from that body, does Prana go out or not? Utkranti Va or Nava?

Answer :

- Nethi Ho Vachya... no, Prana does not leave the body.

Doubt :

- Will the body be eternally active, Attend Shankara’s class, Atraiva Samava Leeyante



- Atra Asmin Shariram Eva Adhishtana Brahmani Samani Vante.
- Layam Prapnoti, then body without Prana, Adhyatmika Prana dissolves into Brahman.

What happens to body?

- Pranaless body Utshavayati, Expands, Bloats, Aadmayati because it is filled with Bahya Prana.
- Jnanis Prana does not stay, or leave but dissolves.

Spashtan :

- Clear in Artha Baga Brahmanam.
- Jnanis Prana does not leave body. Study Artha Baga and get clarity in Shariraka Brahmanam.

Word Analysis :

- Spashta Hi Ekesham.

a) Hi :

- It is not our Answer because.

b) Spashtaha :

- Negation of departure from Prana from Body is clear.

c) Ekesham :

- In some Vedic Branches Preserved by some people.

Lecture 363

4th Chapter – 2nd Pada – 6th Adhikaranam - Sutra 13 :

स्पष्टो ह्येकेषाम् ।

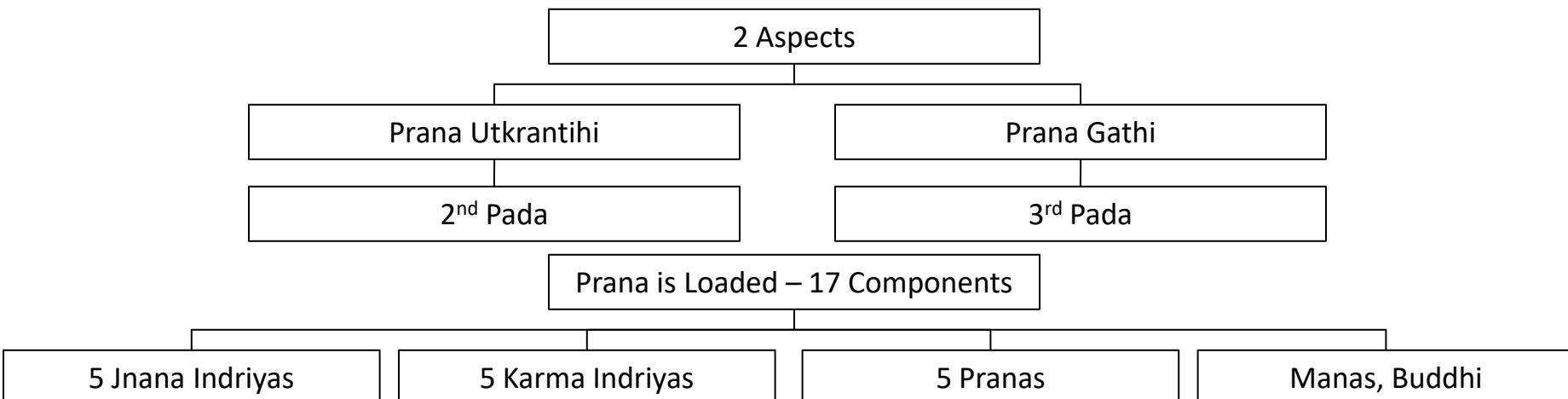
Spashto hyekesham

For (the denial of the soul's departure) is clear (in the texts) of some schools. [4 – 2 – 13]

- 6, 7, 8 Adhikaranams are Prasangika – Diversion topic.

Main Topic :

- Krama Mukti of Saguna Upasaka.



- This is not for Jeevan Mukti or Videha Mukti Jnani.

Prana Utkranti :

- At death Pranas withdraw from Golakam, come to Hridayam, have Brief Merger into Brahman.
- Then Prana ready to go through Periphery of Nadi, Nadi = Runway of Aeroplane.
- Once it comes out, travels Shukla, Krishna Gathi.

5th Adhikaranam :

- Upasaka Jeevas Pranas merge into Brahman only temporarily.

Main Topic - Chandogyo Upanishad :

अस्य सोम्य महतो वृक्षस्य यो मूलेऽभ्याहन्याजीवन्
स्ववेद्यो मध्येऽभ्या हन्याजीवन्स्ववेद्योऽग्रेऽभ्याहन्याजीवन्स्ववेत्स
एष जीवेनात्मनानुप्रभूतः पेपीयमानो मोदमानस्तिष्ठति १
अस्य यदेकां शाखां जीवो जहात्यथ सा शुष्यति द्वितीयां
जहात्यथ सा शुष्यति तृतीयां जहात्यथ सा शुष्यति सर्वं
जहाति सर्वः शुष्यत्ये २

Asya somya mahato vrksasya yo mule'bhyahanyaj-jivansravedyo
madhye'bhyahanyajjivansravedyo'gre'bhyahanyajjivansravetsa
esa jivenatmananuprabhutah pepiyamano modamanastisthati ॥ 1 ॥
Asya yadekam sakham jivo jahatyatha sa susyati dvitiyam
jahatyatha sa susyati trtiyam jahatyatha sa susyati sarvam
jahati sarvah susyati ॥ 2 ॥

O Somya, if someone strikes at the root of a big tree, it will continue to live, though it may exude some juice. If he strikes at the middle, it will still live, though it may exude some juice. If he strikes at the top of the tree, it will survive, though it may exude some juice. Pervaded by the self, the tree will keep drinking juice and living happily. But if the self leaves a branch of a tree, that branch withers away and dies. If it leaves a second branch, that branch too will die. If it leaves a third branch, that branch also will die. If the self withdraws from the whole tree, then the whole tree will die.
[6 – 11 – 1 & 2]

- Tejaha – Prana = Jiva Nucleus Parasyam Devatayam = Brahman.
- Upasaka Jiva merges into Brahman at death Temporarily.
- Started Nirguna Jnani serial here 3 Adhikaranams with Jivatma – Paramatma Aikya Jnanam.
- Jnani Jeevas state totally different from Upasaka.
- Both Upasaka and Jnani attain Mukti.

Krama – Sadhyo Mukti differences :

- Jnani Jiva Prana does not have Utkranti, does not leave body

Brihadaranyaka Upanishad :

तदेष श्लोको भवति ।
 तदेव सक्तः सह कर्मणैति
 लिङ्गं मनो यत्र निषक्तमस्य ।
 प्राप्यान्तं कर्मणस्तस्य यत्किञ्चेह करोत्ययम् ।
 तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मणे ॥
 इति नु कामयमानः; अथाकामयमानः—योऽकामो
 निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्क्रामन्ति,
 ब्रह्मैव सन्न्ब्रह्माप्येति ॥ ६ ॥

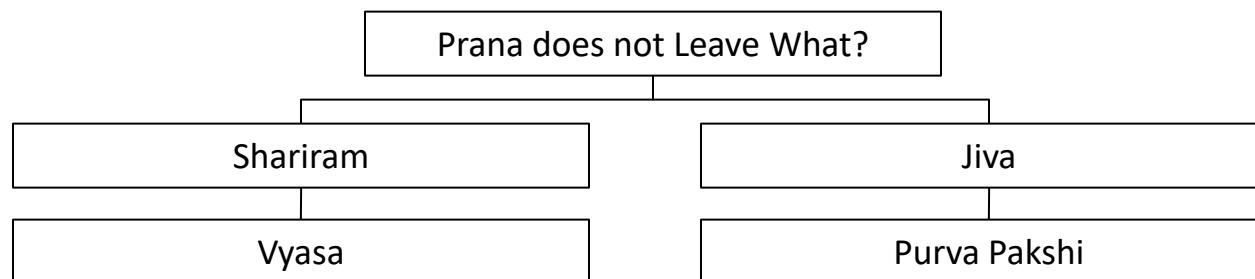
tadeṣa śloko bhavati |
 tadeva saktaḥ saha karmaṇaiti
 lingaṁ mano yatra niṣaktamasya |
 prāpyāntam karmaṇastasya yatkiñceha karotyayam |
 tasmāllokātpunaraityasmai lokāya karmaṇe ||
 iti nu kāmayamānaḥ; athākāmayamānaḥ—yo'kāmo
 niṣkāma āptakāma ātmakāmo na tasya prāṇā utkrāmanti,
 brahmaiva sanbrahmāpyeti || 6 ||

Regarding this there is the following verse: 'Being attached, he, together with the work, attains that result to which his subtle body or mind is attached. Exhausting the results of whatever work he did in this life, he returns from that world to this for (fresh) work.' Thus does the man who desires (transmigrate). But the man who does not desire (never transmigrates). Of him who is without desires, who is free from desires, the objects of whose desire have been attained, and to whom all objects of desire are but the Self—the organs do not depart. Being but Brahman, he is merged in Brahman. [4 – 4 – 6]

- Jnanis Prana does not leave.

Purva Pakshi :

- Introduces controversy.



Brihadaranyaka Upanishad :

याज्ञवल्क्येति होवाच, यत्रायं पुष्टो भ्रियत उदरमात्प्राणः क्रामन्त्यहोऽ नेति; नेति होवाच याज्ञवल्क्योः, अत्रैव समवनीयन्ते, स उच्छवत्यति, आध्मायति, आध्मातो मृतः शेते ॥ ११ ॥

याज्ञवल्क्येति होवाच, यत्रायं पुरुषो म्रियता उदरमात्प्राणः क्रामन्त्यहोऽ नेति; नेति होवाच याज्ञवल्क्योः, अत्रैव समवनीयन्ते, स उच्छवत्यति, आध्मायति, आध्मातो मृतः शेते ॥ ११ ॥

'Yājñavalkya,' said he, 'when this (liberated) man dies, do his organs go up from him, or do they not?' 'No,' replied Yājñavalkya, '(they) merge in him only. The body swells, is inflated, and in that state lies dead.' [3 – 2 – 11]

- Idea clear, Spashta Hi Ekesham.

Shariraka Bramana	Aartha Bramanam
<ul style="list-style-type: none"> - Aspashtam <p>Brihadaranyaka Upanishad :</p> <ul style="list-style-type: none"> - Chapter 4 – 4 – 6 	<ul style="list-style-type: none"> - Spashtam <p>Brihadaranyaka Upanishad :</p> <ul style="list-style-type: none"> - Chapter 3 – 2 - 11

Shankara :

- Goes one step further.

Defends : Brihadaranyaka Upanishad :

- Chapter 4 – 4 – 6 – Spashta Baga Artha

Does a Jnanis Prana go out or not?

Answer :

- Clear – Yajnavalkya – Na – Neti Hovacha..

Sutra 13 – Significance :

- Spashta Hi Ekesham.

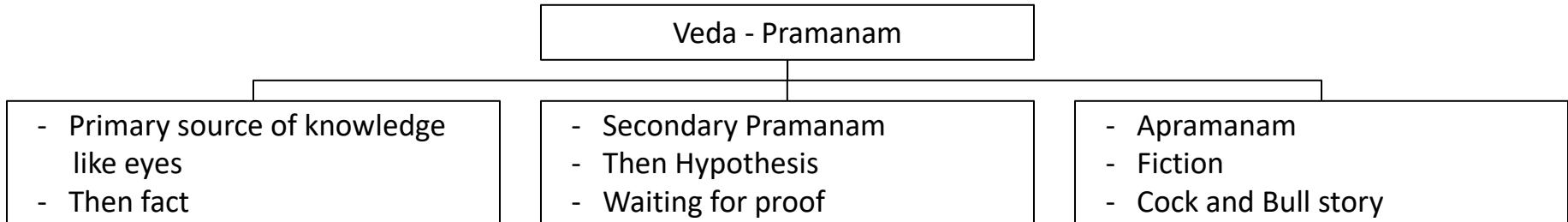
a) Spashta – What is clear :

- Negation of departure of Prana of Jnani Jeeva from Body.
- Sharira Apadanaka Jnani Jeeva, Prana Utkranti Pratisheda.

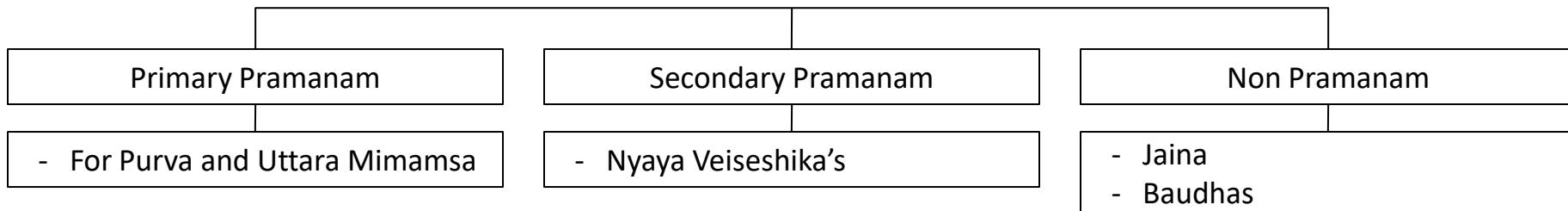
b) Ekesham :

- In other Vedic portion, earlier Veda not in Written form never outside.
- Existed in Brain of Veidica, quote people who were holding Shukla Yajur Veda.
- Aartha Bramana Veda – Adyayanam, Ekesham – Idiom refers to people – Because of this...

- Aartha Bramana negates... No other proof.
- Bloating of body happens for both Jnani and Ajnani... Apaurusheya Veda Pramana.
- Some travel, some Merge, can't be seen.
- Pratyaksha Anumandhi Avishaya



- Depends on your attitude towards Veda.
- Take initial few years to generate proper attitude after Upanayanam – 4 Days... Brings Discipline.
- Invoke Sraddha Devi, Offer Prayers to Sraddha...

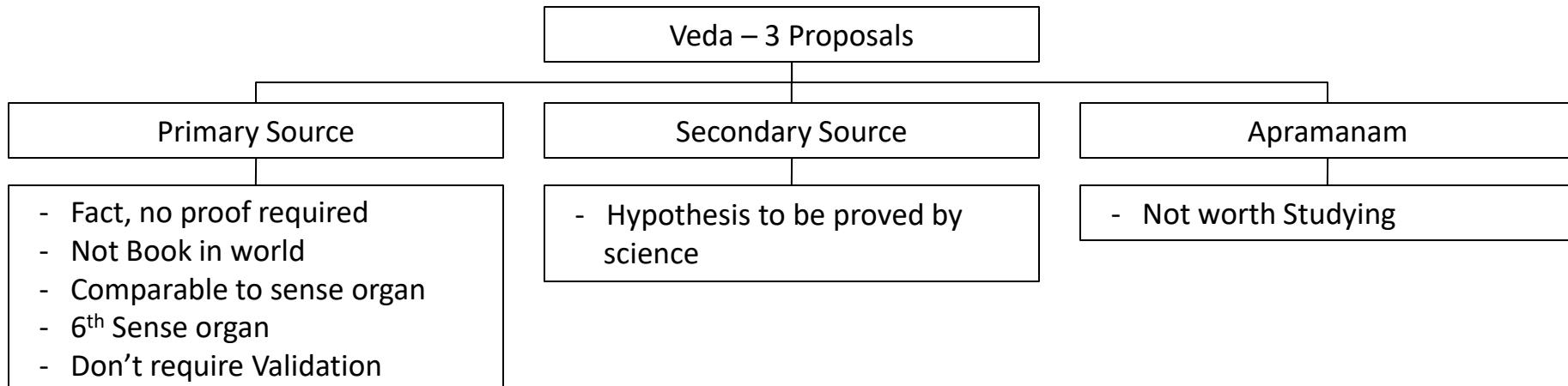


c) Hi :

- Madana Mishra – House, Mahishpati – Madhyapradesh.
- Champion – Refuted Neiyayikas and established Svataf Pramanayam.
- Purva Mimamsakas, like Kumarila Bhatta established Veda, as a Primary Pramana, sovereignty of Veda.
- In Jaimini Sutra, Outpattika Sutra.

Shankara :

- Never drove Buddhism Purva Mimamsa – Refuted Nyaya Veiseshika who hold Veda as Apramanyakam, and Driven out Buddhism.
- Secondary Pramanayam refuted.
- Svataf Pramanayam established in Jaimini Sutra : Chapter 1 – 1 – 5 Outpattika Sutram.



- If problem to Accept, go to Purva Mimamsa, which has established Veda like eyes.
- Hi – Means – Svataf Pramanyat Vedasya.

Sutra 14 :

स्मर्यते च । **Smmaryate cha ।**

And Smriti also says that. [4 – 2 – 14]

- Sruti – Aarta Baga
- Smriti – Also in Support of our contention.
- Jnani – Jiva does not leave body – Unique to Advaitam.

Visishta Advaitin :

- Does not accept Jeevan, Videha Mukti.
- Utkranti is there for Mukta also in Visishta Advaitam.
- In Advaitam alone we say, Utkranti is not there, supported by Sruti and Smriti.
- Smriti = Mahabharata, in Shankara Bhashyam details of mantra Given.
- Sarvabutatma Butasya Samyak Butani Pashyatana Devani, Marge Muhyanti Apadasya Pashinaha.
- Why even devas can't see Path of Jnanis travel after death.
- Because it is not there Jnani does not travel.

Jnanis Title :

- One who has Recognised that his Atma is one with Atma of all.

Gita :

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ ६-२९ ॥

With the mind Harmonised by yoga, he sees the self abiding in all beings and all beings in the self; he sees the same everywhere. [Chapter 6 – Verse 29]

Padasya :

- One who does not have path of travel at all.
- Samyak Butani Pashyataha, who looks at Jivas Properly.
- Abheda Pashyataya as one Non-different from Atma.
- Apadasya – 3 Words are description of Jnani.
- Deva Api Marge Muhyanti, Even Devas confused, regarding Path of Jnanis Travel.

Padaishanaha :

- Adjective to devas, Devas want to see how he Merges into Brahman.

- Ramana dies, meteor Strikes earth – Nothing left behind after Jnani's Death.
- No Sthula Shariram, Sukshma Shariram does not exist.
- Karana Shariram burnt. Atma, All pervading.
- Padeishi – Those who are interested in Seeing the Path = Devaha Muhyanti.

Mahabharata :

परहर्षः परीतिर आनन्दः साम्यं सवस्थात्म चित्तता
अकस्माद यदि वा कस्माद वर्तते सात्त्विको गुणः

praharṣaḥ prītir ānandah sāmyam svasthātma cittatā
akasmād yadi vā kasmād vartate sāttviko guṇaḥ

Word Analysis :

Cha Maryate :

- And this is revealed in Smriti Also.

Significance :

a) Cha :

- Conjugation.

Previous Sutra	Here
<ul style="list-style-type: none"> - Aartha Brahmana - Sruti 	<ul style="list-style-type: none"> - Mahabharata - Smriti

b) Smaryathe :

- This is remembered by Jnani. Tap their Brain - Get this Sloka, Anandagiris Commentary.

On Shankara Bhashyam :

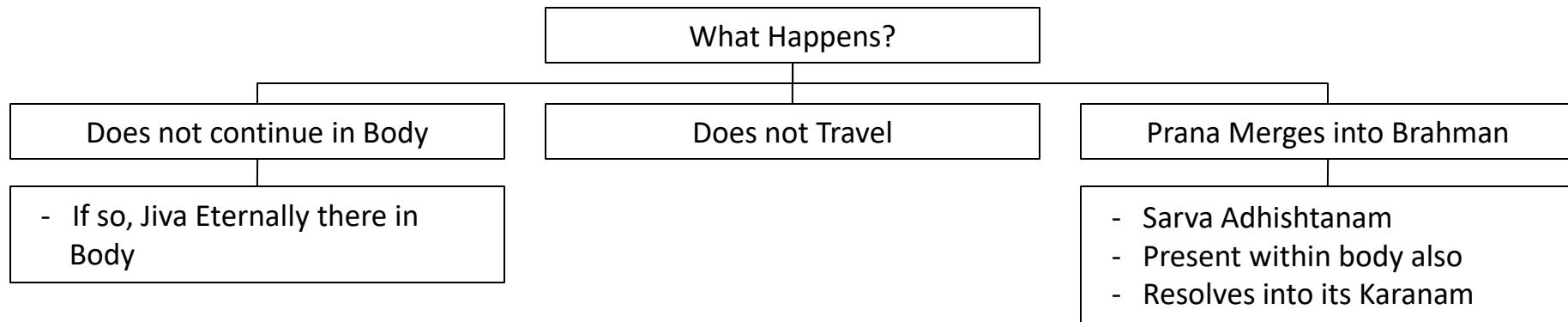
- Called Nyaya Nirnayaha
- Brief – Useful, 6th Adhikaranam over, Thani Pare Thatha Hyaha.
- 7th Adhikaranam – One Sutra, Bagadhi Laya Adhikaranam.
- Name relates to context, Subject Matter, not from Sutra.

Subject :

- What happens to Jnanis Prana at Death?
- Marana Kala Jnani Prana Vishaya.

Previous Adhikaranam :

- Prana does not go out for Advaita Jnani.
- Prana goes out for Krama, Mukti Upasaka and other Ajnanis.



- Karana Layaha, Avayaha, Merger Takes place.
- 2 Types of Merger Pranas and Karma Indriyas born out of rajas Amsha of Pancha Buta.
- Manaha and Jnana Indriyas from of 5 Sattva Elements.
- All Sukshma Shariram are Avayavam. Born out of Pancha Butani.
- All Karanams Merge into Pancha Butas.

Mundak Upanishad :

गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु ।
कर्मणि विज्ञानमयश्च आत्मा परेऽव्यये सर्वे एकीभवन्ति ॥ ७ ॥

gatāḥ kalāḥ pañcadaśa pratiṣṭhā devāśca sarve pratidevatāsu ।
karmāṇi vijñānamayaśca ātmā pare'vyaye sarve ekībhavanti ॥ 7 ॥

The fifteen kala's (Parts) enter into their elements, their Devata's (Senses) into their corresponding Deva's (Deities), and their deeds and their 'Self-full-of-knowledge' (Intellectual self) all get united, in the highest and Imperishable Brahman. [3 – 2 – 7] 3970

- Kalaha = 17 Limbs of Sukshma Shariram.
- Shariram = 15 Kalas / Organs in Prasno Upanishad.
- Kala = Portion / Part / Instrument.

Mundak Upanishad :

- All Kalas Merge into Pratishta karanani.
- Respective Karanams, Dvitaya – Bahuvachanam, object of Karana.
- Sense organs Merge into corresponding Butas.
- Ears – Akasha, Eyes – Agni, Sparsha – Vayu. Buta Layam in Mundak Upanishad : Chapter 3 – 2 – 7.

Mundak Upanishad :

यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय ।
तथा विद्वान्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥ ८ ॥

yathā nadyaḥ syandamānāḥ samudre'staṃ gacchanti nāmarūpe vihāya |
tathā vidvānnāmarūpādvimuktaḥ parātparam puruṣamupaiti divyam ॥ 8 ॥

As flowing rivers get themselves disappeared in the ocean losing their special names and distinct forms, so the wise man free from all his identifications with names and forms goes unto the highest of the high – The Supreme Divinity. [3 – 2 – 8]

- All Kalas merge into Jagat Karanam Brahma.

7 th	8 th
- Merges in Butani	<ul style="list-style-type: none"> - Merges into Brahman – Karanam <p>Taittriya Upanishad :</p> <ul style="list-style-type: none"> - Yatho va Imani...

Taittriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhoveraca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 2]

- Brighuvalli – Everything born out of Brahman and goes back to Brahman.
- Which one correct? Butalayam? Brahman Layam?

Vyasa :

- Brahman Layam alone Should be Taken.
- Buta Layam also correct.

Shankara :

7 th	8 th
<ul style="list-style-type: none"> - Vyavaharika Drishtya - Agyani jana Drishtya - Buta Laya - W.r.t ignorant 	<ul style="list-style-type: none"> - Paramartika Drishtya - Vidwat Pratipashti Drishya - Jnanis Angle, Brahma Laya - Sarvam Brahman Mayam Jagat - Absolute Angle

General Analysis of Sutra :

- Jnanis Prana Merges into Brahman Says Vyasa.
- Param = Brahman – Pare = Brahmani Leeyate – Merges.
- Vachanat – Veda Vakyam. Clearly says, he becomes one with Brahman.
- Parat Param Purusham.. (Mundak Upanishad : Chapter 3 - 2 - 8)
- Same idea in Prasno Upanishad :

स प्राणमसृजत प्राणाच्छ्रुदां खं वायुज्योतिरापः पृथिवीनिद्रयं मनः
अन्नमन्नाद्विर्यं तपो मन्त्राः कर्मलोकां लोकेषु च नाम च ॥ ४ ॥

sa prāṇamasṛjata prāṇācchraddhāḥ kham vāyurjyotirāpah pṛthivīndriyam
manah annamannādviryam tapo mantrāḥ karmalokā lokeṣu ca nāma ca ॥ 4 ॥

He created Prâna; from Prâna faith, âkâsa, air, fire, water, earth, senses, mind and food; and from food, strength, contemplation, mantrâs, karma and worlds; and in worlds name also. [Chapter 6 – Verse 4]

- Rivers merge into ocean, become inseparable.
- Similarly Shodasa Kala merge into Purusha.
- After Jnanis death Jnanis exist as Brahman – Jnani Brahma Rupena Vartate.

What type of Brahman?

- Sa Esha Purusha Akala, Amrutaha.
- He becomes Partless Brahman absolute merger.

Visishta Advaitin :

- Jiva sits at one corner of the feet of the lord, One portion of the Lord.

Sutra 15 :

तानि परे तथा ह्याह । Tani pare tatha hyaha ।

Those (Pranas, elements) (are merged) in the Supreme Brahman, for thus the (scripture) says. [4 – 2 – 15]

- 4th Chapter – 2nd Pada – 7th Adhikaranam - Vag Adhi Laya Adhikaranam.
- 6, 7, 8 – Diversion Adhikaranam.

1 – 5 – Main Topic :

- Agyani Upasakas departure from Body Chandogyo Upanishad :

तस्य कव मूलं स्यादन्यत्राद्योऽद्विः सोम्य शुद्धेन तेजो
 मूलमन्विच्छ तेजसा सोम्य शुद्धेन सन्मूलमन्विच्छ सन्मूलाः
 सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठा यथा नु खलु
 सोम्येमास्तिस्त्वो देवताः पुरुषं प्राप्य त्रिवृत्तिवृदेकैका भवति तदुक्तं
 पुरस्तादेव भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्ननसि संपद्यते मनः
 प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम् ६

Tasya kva mulam syadanyatradbhyo'dbhih somya sungena tejo
 mulamanviccha tejasa somya sungena sanmulamanviccha sanmulah
 somyemah sarvah prajah sadayatanah satpratistha yatha nu khalu
 somyemastisro devatah purusam prapya trivrtrtrivrdekaika bhavati taduktam
 purastadeva bhavatyasya somya purusasya prayato vanmanasi sampadyate manah
 prane pranastejasi tejah parasyam devatayam ॥ 6 ॥

Where else, except in water, can the body have its root? O Somya, when water is the sprout, search for fire as the root; when fire is the sprout, O Somya, search for Sat [Existence] as the root. O Somya, Sat is the root, Sat is the abode, and Sat is the support of all these beings. As to how, O Somya, these three deities [fire, water, and earth] enter a body and each becomes threefold, this has already been explained. O somya, as this person is dying, his speech merges into the mind, his mind into prana, his prana into fire, and then fire merges into Brahman, the Supreme Deity. [6 – 8 – 6]

- All Jnana Indriyas, Karma Indriyas, Pancha Pranas withdrawn into Hridayam.
- From Hridayam departs to Brahma Loka, Withdrawn Jiva merges temporarily into Brahman.
- It comes back instantaneously, It leaves the Hridayam said in Adhikaranam 1 – 5

6th Adhikaranam :

- Jnani's Prana – Diversion topic for Jnani, Prana, Karana's do not leave body.

Brihadaranyaka Upanishad :

तदेष श्लोको भवति ।
तदेव सक्तः सह कर्मणैति
लिङ्गं मनो यत्र निषक्तमस्य ।
प्राप्यान्तं कर्मणस्तस्य यत्किञ्चेह करोत्ययम् ।
तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मणे ॥
इति नु कामयमानः; अथाकामयमानः—योऽकामो
निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्क्रामन्ति,
ब्रह्मैव सन्ब्रह्माप्येति ॥ ६ ॥

tadeṣa śloko bhavati |
tadeva saktaḥ saha karmaṇaiti
liṅgam mano yatra niṣaktamasya |
prāpyāntam karmaṇastasya yatkiñceha karotyayam |
tasmāllokātpunaraityasmai lokāya karmaṇe ||
iti nu kāmayaṁānah; athākāmayaṁānah—yo'kāmo
niṣkāma āptakāma ātmakāmo na tasya prāṇā utkrāmanti,
brahmaiva sanbrahmāpyeti || 6 ||

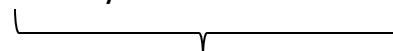
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Will Jnani live Eternally?

- What happens to Prana, if they do not leave?
- Answer – 7th Adhikaranam – 15th Sutra.

Prana – Loaded word :

- 5 Pranas and 5 Jnana Indriyas and 5 Karma Indriyas and Manas – Buddhi



Gauna Prana

- 17 Merge into Brahman.

In some Upanishads, it says :

- Karanams merge into Butas because they are created out of Pancha Butas.
- Sukshma Shariram merges into Brahman or Pancha Butas?

Shankara :

- Both statements right W.r.t Vyavaharika Drishti and other ignorant Jiva – Sukshma Shariras merge into Sukshma Butas.
- As long as creation continues, Prapancha Sukshma Butas continues.

Jnanis Drishti :

- Nothing other than Brahman exists, No question of Merging.

Example :

- Wake up from dream – We are not bothered whether dream trees merged into earth or Waker.

Dream Individual	Waker
- Tree merges with earth	- Tree and earth does not exist - Both Merge into Waker

Jnanis Angle :

- Sukshma Shariram and Sukshma Buta and Karana Shariram merge into Brahman.
- Nothing Else is there

Mundak Upanishad :

यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय ।
तथा विद्वान्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥ ८ ॥

yathā nadyaḥ syandamānāḥ samudre'staṃ gacchanti nāmarūpe vihāya |
tathā vidvānnāmarūpādvimuktah parātparam puruṣamupaiti divyam ॥ 8 ॥

As flowing rivers get themselves disappeared in the ocean losing their special names and distinct forms, so the wise man free from all his identifications with names and forms goes unto the highest of the high – The Supreme Divinity. [3 – 2 – 8]

Prasno Upanishad :

स यथेमा नद्यः स्यन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं
गच्छन्ति भिद्येते तासां नामरूपे समुद्र इत्येवं प्रोक्त्यते ।
एवमेवास्य परिद्रष्टुरिमाः पोडशकलाः पुरुषायणाः
पुरुषं प्राप्यास्तं गच्छन्ति भिद्येते चासां नामरूपे पुरुषं
इत्येवं प्रोक्त्यते स एषोऽकलोऽमृतो अवति तदेष ज्लोकः ॥ ५ ॥

sa yathemā nadhyāḥ syandamānāḥ samudrāyanāḥ samudram
prāpyāstam gacchanti bhidhyete tāsām nāmarupe samudra
ityevam procyate | evamevāsyā paridraṣṭurimāḥ
śoḍāśakalāḥ puruṣāyañāḥ puruṣam prāpyāstam gacchanti
bhidhyete cāsām nāmarupe puruṣa ityevam procyate sa
eso'kalo'mṛto bhavati tadeśa ślokaḥ ॥ 5 ॥

Just as these rivers flowing towards the sea, their goal, having reached the sea, disappear, their name and form are destroyed and all is called sea; so of him that sees the Purusha around, the sixteen kalâs whose goal is the Purusha, having reached Purusha, disappear; their name and form are destroyed and all is called, Purusha alone. He becomes devoid of parts and immortal. There is this verse. [Chapter 6 – Verse 5]

- During Videha Mukti Jiva Merges into Partless Purusha.
- Pancha Butas do not exist, Pancha Butani Santati.

Word Analysis :

- Tani Pare Tatha Aaha

a) Tani :

- Those Organs

b) Pare :

- Merge into Brahman

c) Hi :

- We says this because.

d) Aaha Thata :

- Sruti declares so.

Significance :

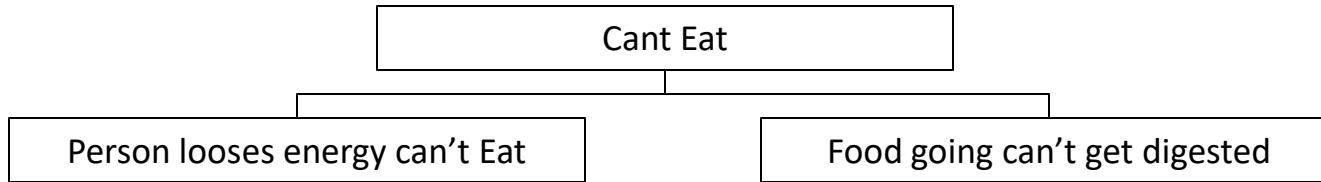
a) Thani :

- All organs of Jnani Sarvani Karnani – 17 Organs, entire Sukshma Shariram.

Upanishad :

- Does not talk about Karana Shariram.
- At time of Jeevan Mukti itself, Karana Shariram heavily weakened, Sanchita gone, present in Karana Shariram.
- Karana nourished by Agani Karma Feeble, further weakened.

Example :



- Person becomes thinner and Thinner, During Jeevan Mukti, Karana Shariram Feeble.
- Now Karana Shariram being, Maintained by Feeble Nourishing Prarabda, also getting depleted.
- Karana Shariram almost gone during Jeevan Mukti.
- Avidya Lesaha is name of feeble Karana Shariram, belonging to Jeevan Mukta.
- For others Avidya Parvataha Karana Shariram.
- Avidya Lesaha is exclusive word for feeble Karana Shariram of Jeevan Mukta.
- Therefore not mentioned here.

a) Thani :

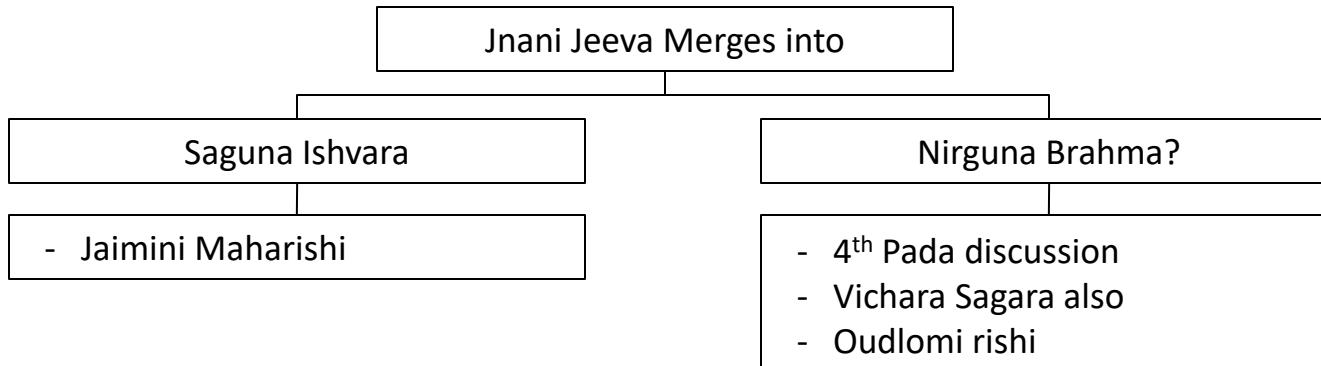
- Here Sukshma and Karana Shariram.

What happens to them?

b) Pare :

- Adhikarana Saptami Vibakti, merges – Verb Merges into Para.

Question :



Vyasa :

- Both correct, Saguna Ishvara alone from Vyavaharika Drishti, Saguna Ishvara from Paramartika Drishti is Nirguna Brahman.

Vyavaharika Drishti :

- Maya Joins therefore Ishvara.

Paramartika :

- Maya not there to join, Therefore Pare here.

c) Hi :

- Refers to Pramanam, how do we know all this?

Doubt for all of us :

- Am I Jnani or Ajnani? What happens to our Sukshma Shariram?
- Apaurusheya Vishayatvat Shastram Eva Pramanam.

d) Thatha Hi Aaha :

- Shastra declares Jnanis Sukshma Shariram Merges into Brahman.

What about us?

- If we are really Jnanis, we should not be bothered about whether Sukshma merges into Ishvara or not.

Real Jnani :

- Has Understood, Entire Prapancha is Mithya.
- Why obsessed with one Sukshma Shariram, obsession indicates non assimilation of teaching.
- If teaching fully assimilated, I am not worried. If worried, I am holding on to it.

How will it go to Ishvara?

- Release concern about Sharirams, Bhagawan will take to himself.
- Tatha hi Aaha – Sruti Declares so Sruti Mundak Upanishad : Chapter 3 - 28

Mundak Upanishad :

यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय ।
तथा विद्वान्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥ ८ ॥

yathā nadyaḥ syandamānāḥ samudre'ṣṭam gacchanti nāmarūpe vihāya |
tathā vidvānnāmarūpādvimuktaḥ parātparam puruṣamupaiti divyam ॥ 8 ॥

As flowing rivers get themselves disappeared in the ocean losing their special names and distinct forms, so the wise man free from all his identifications with names and forms goes unto the highest of the high – The Supreme Divinity. [3 – 2 – 8]

Prasno Upanishad :

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गच्छन्ति अिद्येते तासां नामरूपे समुद्र इत्येवं प्रोच्यते ।
एवमेवास्य परिद्रष्टुरिमा: षोडशकलाः पुरुषायणाः
पुरुषं प्राप्यास्तं गच्छन्ति अिद्येते चासां नामरूपे पुरुष
इत्येवं प्रोच्यते अ एषोऽकलोऽमृतो अवति तदेष ज्ञोकः ॥ ५ ॥

sa yathemā nadhyāḥ syandamānāḥ samudrāyaṇāḥ samudram
prāpyāṣṭam gacchanti bhidhyete tāśām nāmarupe samudra
ityevam procaye | evamevāsyā paridraṣṭurimāḥ
ṣoḍashakalāḥ puruṣāyaṇāḥ puruṣam prāpyāṣṭam gacchanti
bhidhyete cāśām nāmarupe puruṣa ityevam procaye sa
eṣo'kalo'mṛto bhavati tadeṣa ślokāḥ || 5 ||

Just as these rivers flowing towards the sea, their goal, having reached the sea, disappear, their name and form are destroyed and all is called sea; so of him that sees the Purusha around, the sixteen kalās whose goal is the Purusha, having reached Purusha, disappear; their name and form are destroyed and all is called, Purusha alone. He becomes devoid of parts and immortal. There is this verse. [Chapter 6 – Verse 5]

- Sutra is over, 7th Adhikaranam over.

Sutra 16 :

अविभागो वचनात् ।

Avibhago vachanat ।

(Absolute) non-distinction (with Brahman of the parts merged takes place) according to the statement (of the scriptures). [4 – 2 – 16]

- 8th Adhikaranam – Avibagadhi Adhikaranam.
- Diversion continues - Regarding Jnanis death.

Previous Adhikaranam :

- Jnani Jiva – Karanams, merge into Brahman – 6th Adhikarana.
- Ajanani Jiva's Karanams, also merge into Brahman – 5th Adhikaranam.

Chandogyo Upanishad : Adhikaranams 1 to 5 :

तस्य क्व मूलं स्यादन्यत्राद्योऽद्विः सोम्य शुद्धेन तेजो
मूलमन्विच्छ तेजसा सोम्य शुद्धेन सन्मूलमन्विच्छ सन्मूलाः
सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठा यथा नु खलु
सोम्येमास्तिस्त्रो देवताः पुरुषं प्राप्य त्रिवृत्तिवृदेकैका भवति तदुक्तं
पुरस्तादेव भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि संपद्यते मनः
प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम् ६

Tasya kva mulam syadanyatradbhyo'dbhih somya sungena tejo
mulamanviccha tejasa somya sungena sanmulamanviccha sanmulah
somyemah sarvah prajah sadayatanah satpratistha yatha nu khalu
somyemastisro devatah purusam prapya trivrtrivrdekaika bhavati taduktam
purastadeva bhavatyasya somya purusasya prayato vanmanasi sampadyate manah
prane pranastejasi tejah parasyam devatayam ॥ 6 ॥

Where else, except in water, can the body have its root? O Somya, when water is the sprout, search for fire as the root; when fire is the sprout, O Somya, search for Sat [Existence] as the root. O Somya, Sat is the root, Sat is the abode, and Sat is the support of all these beings. As to how, O Somya, these three deities [fire, water, and earth] enter a body and each becomes threefold, this has already been explained. O Somya, as this person is dying, his speech merges into the mind, his mind into Prana, his Prana into fire, and then fire merges into Brahman, the Supreme Deity. [6 – 8 – 6]

- Mundak here – Jnani merges into Brahman.
- If Both Jnani and Ajnani merge into Brahman, which is defined as Moksha, Brahman Aikyam, Ishvara Praptihi, what is difference?

Why Class?

- Either both get liberated, freedom or both get Non freedom.
- Ajnani does not get Moksha, even though he merges because it is relative.

2 Types of Merger

Ajnani

Jnani Atyantikam

- Aguntakam, Apekshika Layaha – Aikyam
- Difference continues in potential dormant form
- Abheda Avyakta Rupena Vartate
- Ajnani – Shanti Sesha Layaha
- Potency of difference is there

- Bheda Totally destroyed
- Avyakta Bheda Abava
- Shakti Asesha Layaha

General Analysis :

Aribagaha :

- Absolute Aikyam to differentiate from, Agyanis Laya during death or during Pralayam.
- Ajnani merger into Brahman is Apekshika Laya only.
- Avibaya = Atyantika Laya.

Pramanam :

Mundak Upanishad :

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- 2 Expressions – Bhedyete Cha Asau Nama Rupa.
- Nama rupas are destroyed for Jnani. Ajnanis Nama rupas – Not destroyed it is there in potential form.
- Akalaha – No division, absolute freedom from all division.
- Ajnanis Laya – Relative merger.

Purva Pakshi :

- You say Atyantika, Apekshika no word is Mantra.

Chandogyo Upanishad :

- Tejasa Parasyam Devatayam, reveals Ajnanis merger, Upanishad does not say Apekshika Laya.

Shankara :

- Differentiation of Apekshika Atyantika Laya is Made on Reasoning.

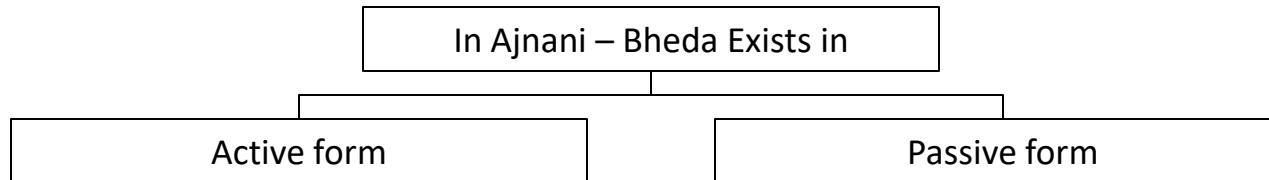
What is Reasoning?

- Difference between Jivatma and Paramatma is not caused by time, space, attributes.
- If difference caused by time, Jiva should slowly become Paramatma.
- If caused by space, Jiva has to go Gradually and Merge.
- If caused by attributes, Jiva must Acquire slowly all attributes.

- Time wise, Place wise, attribute wise division is not there because, Atma is Nirguna Svarupam.
- “Sakshi cha Kevala Nirgunashcha” Bheda not caused by time, space, attributes.

What is cause of Bheda? Only Agyanam.

- Because of which I house a sense of difference between Jivatma and Paramatma.
- ज्ञानं Sense comes is Nonsense, As long as Agyana is there, Bheda will continue.
- During death and Pralaya Bheda is eternally there.
- In Pralayam, Bheda goes to potential condition.



- No Total merger ever possible in Ajnani.
- Jeeva – Ishvara Bheda exists in Active or passive form.
- Ajnani Merger during death is fake seeking merger – No Real Merger.
- In Jnani Bheda karanam is gone.
- Bheda Karanam = Agyanam, Karana Nashe - Karya Nasha, Agyana Nashe - Bheda Nashe.
- Bheda Nasha figuratively called Aikya Praptihi.
- Agyana Janita Bheda Nasha = Atyantika Aikya Praptihi.
- In Case of Jnani, can he get, Bheda Again – Become Jiva again?
- Bheda can come only if Agyana comes again, Agyana can never come again because it is never a Karyam.
- It can never have a beginning therefore Avibagaha = Total merger.

Word Analysis :

a) Avibagaha :

- Total merger of the Pranas of a wise person takes place.

b) Api Vibagaha Bavati :

- Atyantika Vibhaga bavati.

c) Vachanat :

- We know this from Shastra / Sruti.

Significance :**a) Vibhaga :**

- Division, Avibagaha = Absence of Division, even potential division, dormant division.
- Absolute merger, permanent merger in case of Jnani.
- Adhikaranam 6, 7, 8 Diversion Adhikaranam in case of Jnani.

b) Vachanat :

- Sruti Vakhyani Shastra Pramanat, Hetvarte Panchami.
- Mundak Upanishad : Chapter 3 – 2 – 8
- Prasno Upanishad : Chapter 6 - Section 5.

Mundak Upanishad :

- Another section, Niranyanaha Paramam Samyam Upaiti.
- Freed from ignorance Paramam Samyam = Atyantika Aikyam attained.
- To differentiate from Apara Samyam during Pralaya, Sushupti and Maranam, Avibagaha used.
- 8th Adhikaranam – 16th Sutra over.

तदोकोऽग्रज्वलनं तत्प्रकाशितद्वारे
विद्यासामर्थ्यात्तच्छेषगत्यनुस्मृतियोगाच्च
हार्दनुगृहीतः शतधिकया ।

Tadoko'grajvalanam tatprakasitadvaro
vidyasamarthyattaccheshagatyanusmritiyogaccha
hardanugrihitah satadhikaya ।

When the soul of a knower of the Saguna Brahman is about to depart from the body, there takes place) a lighting up of the front of its (soul's) abode (viz., the heart); the door (of its egress) being illumined thereby; owing to the power of knowledge and the application of meditation to the way which is part of that (knowledge); the soul favored by Him in the heart (viz., Brahman) (passes upward) by the one that exceeds a hundred (i.e., the hundred and first Nadi). [4 – 2 – 17]

- 9th Adhikaranam (One Sutra) Tadoko'dhikaranam – Topic 9

Definition of Sutra :

- Alpaksharam – Asandigdam, Saravat Vishwato Mukham – 9 Years Ago..
- Alpaksharam = Limited word for Sutra.

This is Exception :

- Tadoko'dhi Adhikaranam – Ajnani Upasaka Smarena – Ajnanis departure from body.
- 1 – 5th Adhikaranam – Sutra 11, 12 – 16 – Diversion, connect 17th Sutra to 11th Sutra.
- All Ajnani Jiva and Upasakas withdraw from Chakshur Golaka through Nadi.
- Indriums withdraw – Physical eyes are there but no perception.
- Eki Bavati – Na Jigrati, All Golakams are there, nothing functions.
- Indriums have withdrawn from Nadi to Hridayam. This Jiva Merges into Param Brahman / Ishvara.
- It is formal conclusion of Present Janma, Jiva takes a Dip for refreshing itself.
- Ajnani Jiva looks around from Hridayam, there are openings of Several Nadis like serial doors – Opening in the Heart.
- Jiva goes through internal Journey through appropriate Nadi.

- From Hridayam to periphery of Body..
- Anubuti Prakasa... from periphery to Appropriate Lokas...

How Many Nadis are there?

- 101

Katho Upanishad :

शतं चैका च हृदयस्य नाड्यस्तासां मूर्धनमभिनिःसृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति विष्वद्विन्या उत्क्रमणे भवन्ति ॥ १६ ॥

śatam caikā ca hṛdayasya nādyastasām mūrdhānamabhinihsṛtaikā |
tayordhvamāyannamṛtatvameti viśvaniianyā utkramane bhavanti || 16 ||

Hundred and one are the nerves of the heart; of them one (i.e.Susumna) Penetrates the crown of the head. Going upwards through that (Nerve) one attains immortality. The others (Departed) lead differently. [2 – 3 – 16]

Chandogyo Upanishad :

तदेष श्लोकः:

शतं चैका च हृदयस्य नाड्यस्तासां
मूर्धनमभिनिःसृतैका
तयोर्ध्वमायन्नमृतत्वमेति विष्वद्विन्या
उत्क्रमणे भवन्त्युत्क्रमणे भवन्ति ६

Tadesa slokah; satancaika ca hrdayasya nadyastasam
murdhanamabhinismrtaika tayordhvamayannamṛtatvameti
visvannanya utkramane bhavanti.
utkramane bhavanti.

There is a verse about this: There are a hundred and one arteries connected with the heart. One of them goes up to the top of the head. A person who goes up following this artery attains immortality. The other arteries go in different directions and cause one to depart from the body in other ways. [8 – 6 – 6]

- Jiva will scan all doors dips into Brahman and comes out next Janma Karmas activated.

Vasanās brighten up :

- Figurative illumination takes place Vasanas will light up appropriate Gateway depending on Loka I Want to go.
- Vidya Karmani... Purva Pragya Cha.
- Illumination will light up appropriate Nadi.

Brihadaranyaka Upanishad :

एकीभवति, न पृथ्यतीत्याहुः; एकीभवति, न जिघतीत्याहुः; एकीभवति, न रसयतीत्याहुः; एकीभवति, न वदतीत्याहुः; एकीभवति, न शृणोतीत्याहुः; एकीभवति, न मनुत इत्याहुः; एकीभवति, न स्पृशतीत्याहुः; एकीभवति, न विजानातीत्याहुः; तस्य हैतस्य हृदयस्याग्रं प्रयोतते; तेन प्रयोतेनैष आत्मा निष्क्रामति—चक्षुष्टो वा, मूर्धन्यो वा, अन्येभ्यो वा शशीरदेशेभ्यः; तमुत्क्रामन्तं प्राणोऽनूत्क्रामति; प्राणमनूत्क्रामन्तं सर्वे प्राणा अनूत्क्रामन्ति; सविज्ञानो भवति, सविज्ञानमेवान्ववक्रामति । तं विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा च ॥ २ ॥

ekībhavati, na paśyatītyāhuḥ; ekībhavati, na jighratītyāhuḥ; ekībhavati, na rasayatītyāhuḥ; ekībhavati, na vadatītyāhuḥ; ekībhavati, na śṛṇotītyāhuḥ; ekībhavati, na manuta ityāhuḥ; ekībhavati, na sprśatītyāhuḥ; ekībhavati, na vijānātītyāhuḥ; tasya haitasya hṛdayasyāgram pradyotate; tena pradyotenaiṣa ātmā niṣkrāmati—cakṣuṣṭo vā, mūrdhno vā, anyebhyo vā śarīradeśebhyah; tamutkrāmantam prāṇo'nūtkrāmati; prāṇamanūtkrāmantam sarve prāṇā anūtkrāmanti; savijñāno bhavati, savijñānamevānvavakrāmati । tam vidyākarmaṇī samanvārabhete pūrvaprajñā ca ॥ २ ॥

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- In periphery of Hridayam, many apertures, openings lighted up for Jiva to travel.
- With the help of head light (Like Mining people who are using both hands), Jiva goes through Dark Passages.
- Jiva with help of Vasana light, Tena Pratyotaha – Tena – Saha Tritiya... with help of Pratyota – Travels through one of Nadis.
- Vip – Agyani (is Upasaka) and Ordinary Agyanis travel.

Confusion :

- Whether all Ajnani Jivas take Nadis at Random or Upasakas have special Passage.
- Green Chanel, special Chanel, is Nadi Dvaram specific for Upasaka or at random.

Purva Pakshi : No specific Path / Chanel

Siddantin : Vip passage exists.

General introduction to 9th Adhikaranam, Sutra 17 :

तदोकोऽग्रज्वलनं तत्प्रकाशितद्वारे
विद्यासामर्थ्यात्तच्छेषगत्यनुस्मृतियोगाच्च
हार्दानुगृहीतः शतधिकया ।

Tadoko'grajvalanam tatprakasitadvaro
vidyasamarthyattaccheshtagatyanusmritiyogaccha
hardanugrihitah satadhikaya ।

When the soul of a knower of the Saguna Brahman is about to depart from the body, there takes place) a lighting up of the front of its (soul's) abode (viz., the heart); the door (of its egress) being illumined thereby; owing to the power of knowledge and the application of meditation to the way which is part of that (knowledge); the soul favored by Him in the heart (viz., Brahman) (passes upward) by the one that exceeds a hundred (i.e., the hundred and first Nadi). [4 – 2 – 17]

- Tado Ko Adhikaranam, departure of Ajnani Upasana at death.
- Adhikaranam – 1 – 5 How Jiva gets ready to receive next Minute body.
- Ajnani Jiva Upasaka temporarily, Dips into Parama Brahma – It is formal conclusion of present Janma.
- Temporary immersion – Refreshes Jiva – Because lot of struggle, during final moments of death.
- Then departs through one of 101 Nadis.

Katho Upanishad :

शतं चैका च हृदयस्य नाड्यस्तासां मूर्धनमभिनिःसृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति विष्वडङ्न्या उत्क्रमणे भवन्ति ॥ १६ ॥

śatam caikā ca hrdayasya nādyastasām mūrdhānamabhinihsṛitaikā |
tayordhvamāyannamṛtatvameti viśvānīanyā utkramane bhavanti || 16 ||

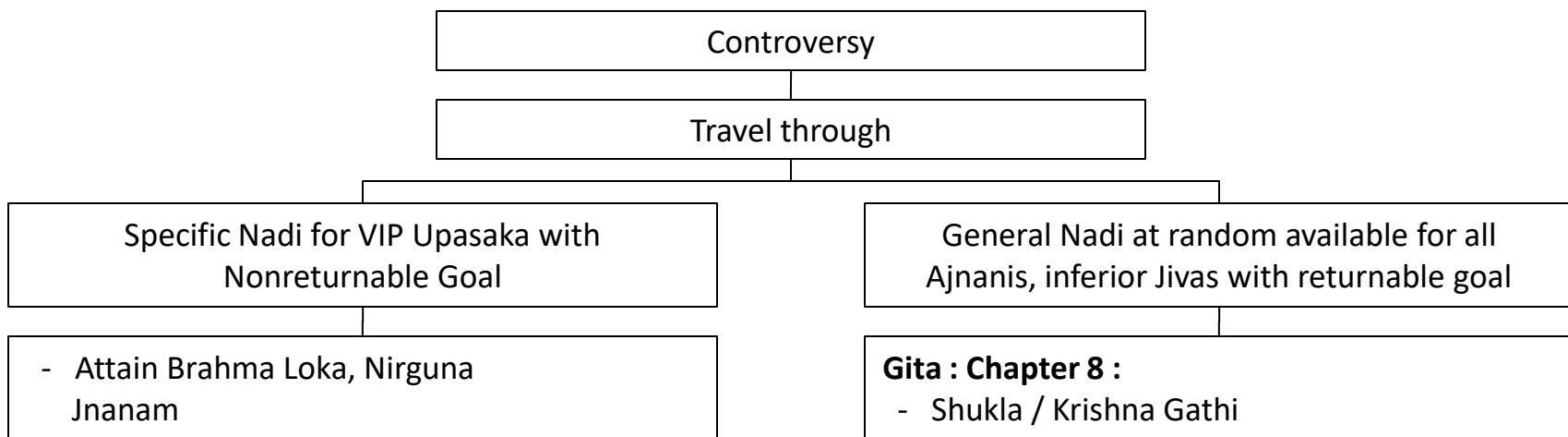
Hundred and one are the nerves of the heart; of them one (i.e. Susumna) Penetrates the crown of the head. Going upwards through that (Nerve) one attains immortality. The others (Departed) lead differently. [2 – 3 – 16]

Chandogyo Upanishad :

तदेष श्लोकः
शतं चैका च हृदयस्य नाड्यस्तासां
मूर्धनमभिनिःसृतैका
तयोर्ध्वमायन्नमृतत्वमेति विष्वडङ्न्या
उत्क्रमणे भवन्त्युत्क्रमणे भवन्ति ६

Tadesa slokah; satancaika ca hrdayasya nadyastasam
murdhanamabhinismrtiika tayordhvamayannamrtatvameti
visvannanya utkramane bhavanti.
utkramane bhavanti.

There is a verse about this: There are a hundred and one arteries connected with the heart. One of them goes up to the top of the head. A person who goes up following this artery attains immortality. The other arteries go in different directions and cause one to depart from the body in other ways. [8 – 6 – 6]



Purva Pakshi	Siddantin
<ul style="list-style-type: none"> - All uniform Ajnanis - Go through any Nadi - Brihadaranyaka Upanishad : Chapter 4 – 4 – 2 - Any Upper – Lower Apertures - Eyes / Ears - No fixed Nadi 	<ul style="list-style-type: none"> - Top of Skull - Sushumna Nadi - Brahmarendram - Exhalted Jiva - Separate path outside and inside - Taittriya – Siksha Valli – Te Indra Yoni

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General Analysis of Sutra :

- 5 Points for Upasakas departure

a) Hridaya Agra Prajnalanam – (Lighting Up)

- Purva Janma and Present Janma Vasanas get activated.
- Jvalanam – Brightening of top of Hridayam.
- Periphery of heart where Nadis Join – Not physical lighting up, only figurative lighting.

Example :

- Illumining Talk, Light did not come after talk, illumination stands for Knowledge.
- Vasana Vritti and Chidabasa, Pratibimba becomes brightened.
- Vasana Jnanam called figuratively – Brightening – Next Loka.

a) Udaya Agra Prajvalanam :

- Common to all Ajnani and Upasakas, not there for Jnani.

b) Nadi Dvara Prakashanam :

- Because of Brightening of Vasanas, specific Nadi Aperture Passage gets lighted up.
- Miners headlight = Vasana Prajvalanam, Vasana headlight at door of Nadis.
- Not any Nadi – But specific Nadi for Ritualist / Upasaka / Non Upasakas.
- Nadi Dvara Prakashanam – Illumination of Nadi – Gate.

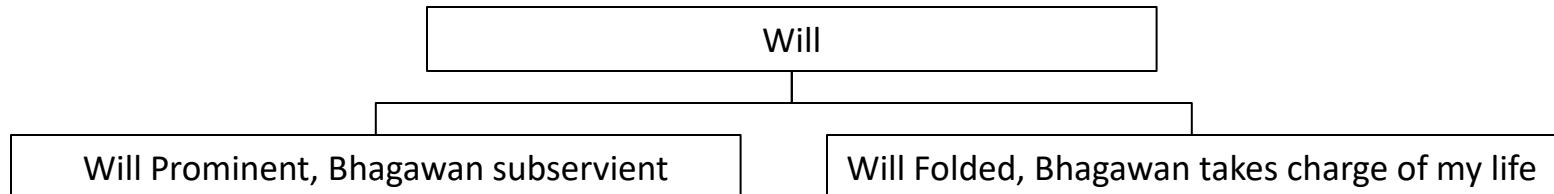
3rd Point :

- Upasya Devata Anugraha, Blessing of Devata meditated, invoked in Hridayam.
- Chants Gayithri – Before Gayithri / Saraswati, Aavayami invoked for Upasana.
- Dahara Akasha Brahma - Space in heart is Ishvara – Chandogyo - Chapter 8 – Hridaya Akasha Rupini Lalita Sahasranamam.
- Any Devata invoked blesses.

Why is Devata Mentioned?

- Once time of departure has come, what Vasana should come and get activated? Which Nadi – Dvara, door, has to be illuminated is Determined by Upasana / Rituals done.
- Jiva can't decide, Jivas freewill closed with immersion in Brahman.
- When alive can deliberately activate thought.
- During departure don't do anything deliberately – No freewill.
- What thought comes, I don't decide, Decided by laws of Karma.
- Bhagawan decides which Vasana should be illuminated, Brightened up which Nadi Dvara to be employed.
- For Upasana, Sushumna Nadi chosen by Bhagawan – “Will” not operative.
- Young age, will is there, old age, no will – Mind and Sense organs already withdrawn to Hridayam.

- Jiva does not have any deliberate thought at time of departure, nor is he aware that Vasanas are activated and I am going through Sushumna..
- Not Aware of Events, To be aware, Pramata Ahamkara must be active.
- Since mind is folded, Pramata is folded, Departing soul not aware of events within himself also.
- No one knows, individuality itself folded, Therefore Bhagawan takes charge.
- When we have will can decide to attend class or not, for Human beings, will decides.



3rd Point :

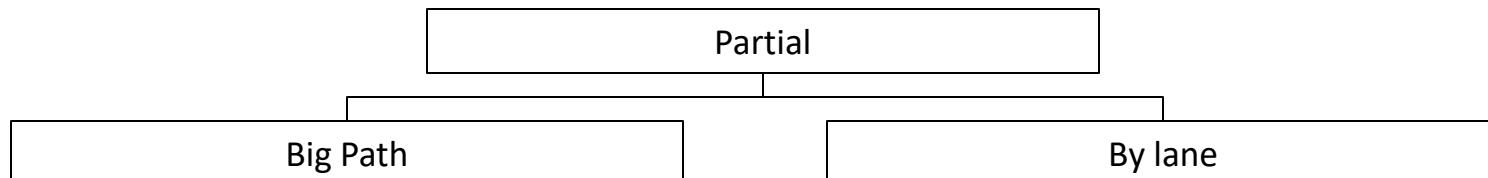
- Upasya Devata Anugraha

4th Point :

- Sushumna Dvara Brahma Loka Prapti.
- This Upasaka through Vip – Sushumna Nadi goes to Brahma Loka to attain Krama Mukti Later.

5th Point :

- What is the power behind, all these events? What Determines? Bhagawan's choice?



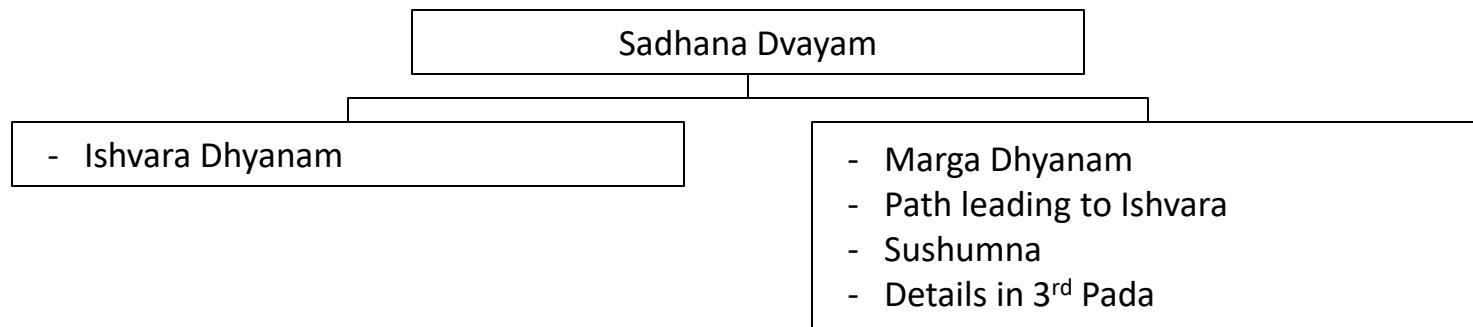
- Sadhana of Upasaka is directive force, Sadhana done before departure.

Gita :

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ ८-२७ ॥

Knowing these paths, O Partha, no yogi is deluded; therefore, at all times, be steadfast in yoga, O Arjuna. [Chapter 8 – Verse 27]

- Therefore start thinking of Bhagawan from today.
- Strength of freewill directly proportional to distance between us and death.
- Shorter distance, shorter will – Old Age, Longer distance, Longer will – Young Age.
- What Sadhana determines Sushumna Nadi?



Gita :

अग्निर्ज्योतिरहः शुक्लः षष्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ ८-२४ ॥

Fire, light, daytime, the bright fortnight, the six months of the northern solstice; following this path, men who know Brahman go to Brahman. [Chapter 8 – Verse 24]

5th Point :

- Ishvara and Marga Dhyana Samarthyam (Power) Given in Sruti.
- Katho Upanishad : Chapter 2 – 3 – 16
- Chandogyo Upanishad : Chapter 8 – 6 – 6 – More relevant here.

Chandogyo Upanishad :

- Dahara Akasha Ishvara Upasana, for that Upasana, Marga mentioned.
- 101 Nadis are there emerging out of Hridayam.
- Through Shatadhika Nadi, 101st Nadi, Sukshma Nadi.

In Brahma Sutra :

- Shatadhika Nadi mentioned not indrayani or Sushumna.
- Taya Urdvam Nayam... goes up to Brahma Randram top of skull.

What happens to Upasaka?

- Gains Amrutatvam, Brahma Loka Prapti, Krama Mukti Prapti, Sushumna leads to Amrutatvam.

Word Analysis :

a) Tado Ho Grat Jvalanam :

- There occurs the illumination of the heart which is the abode of the departing Upasaka Jiva.

b) Tad Prakashit Tat Dvara :

- The passage through which Upasaka Jiva has to depart is illumined by that illumination.

c) Hardanu Grihitaha :

- Blessed by the Upasya Devata which resides in the heart, the Jiva departs.

d) Shatadikaya :

- Through the Sushumna Nadi.

e) Vidya Samartyat :

- Because of the efficacy of Upasaka.

f) Cha : and

g) Tat Seshagat Anusmrityogat :

- And because of injunction, commandment of meditation on the path associated with Upasana.

Significance :

a) Tado ho Jagrat Jvalanam :

- Tad = Jiva, 'Okaha = Residence, Abode = Okas of Jiva = Heart, Sashti Tat Purusha.
- Agram – Top periphery, where Nadis Join.

b) Tadova Agram :

- Periphery of heart.

c) Tadovo Jvalanam :

- Brightening up, enlightenment, Illumination.
- Hridaya Agra Pranaha, Bavati – is Verb.
- At time of Upasakas departure, Hridaya Agra Bavati.

Brihadaranyaka Upanishad :

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- Hridaya Agraha Pragyotate = Jvalanam, brightening up.

d) Tad Prakashitat Dvara :

- That illumination Jvalanam Prakashita Dvara, Relevant Nadi passage, 101 Nadis are there.
- Relevant passage is Brightened up, illumined.
- In the case of Upasaka, it is Sukshmna Nadi Dvaram Prakashitam, Bahuvrihi compound.
- Tena Jvalena Prakashitam, Tat Prakashita... Dvara.
- Tat Prakashitam Yasya Jiva refers to Upasaka, for his benefit, Passage Brightened.

Brihadaranyaka Upanishad :

- By that light, Nadi Passage lighted up.

e) Hardanugrihitaha :

- Harda – Ishvara, who resides in Hridayam, invoked in the heart.

Chandogyo Upanishad :

यावान्वा अयमाकाशस्तावानेषोऽन्तर्हृदय आकाश
उभे अस्मिन् द्यावापृथि-वी अन्तरेव समाहिते
उभावग्निश्च वायुश्च सूर्याचन्द्रमसावुभौ विद्युत्तत्राणि
यद्वास्येहास्ति यद्व नास्ति सर्वं तदस्मिन्समाहितमिति ३

**Yavanva ayamakasastavaneso'ntarhrdaya akasa
ubhe asmindyavaprthivi antareva samahite
ubhavagnisca vayusca suryacandramasavubhau vidyunnaksatrani
yaccasyehasti yacca nasti sarvam tadasminsamahitamiti II 3 II**

[The teacher replies :] The space in the heart is as big as the space outside. Heaven and earth are both within it, so also fire and air, the sun and the moon, lightning and the stars. Everything exists within that space in the embodied self – whatever it has or does not have. [8 – 1 – 3]

- By That, Upasaka is blessed, he alone directs Jiva through Sushumna Nadi.

f) Satadhikaya :

- 101st Nadi – Sukshma Nadi.
- 101 – Based on Mantra

- Sukshma counted as 101st , Satadhikaya, Upasaka goes out, departs – Verb to be supplied.

g) Vidya Samarthyat :

- What is power behind it?
- Vidya = Saguna Ishvara Upasanam not Jivatma / Paramatma Aikyam Jnanam.
- In Nirguna Jnanam no Nadi at all.
- Samarthyam – Balam, power, Shakti by strength of Upasaka Phalam Punyam Generated.
- Punyam will push the Jiva Upasaka through the Nadi.
- Sashti tat Purusha hetvarthe Panchami.

h) Tat Sesha Gati Anusmriti Yogat :

- Anusmriti – Dhyanam
- Gathi – Shukla Gathi – Upasaka Marga.

Gat Anusmriti :

- Marga Dhyanam, Ishvara Upasaka – New info.

Vyasa :

- Adding Anga Upasana – Meditate on path also.
- Tat = Ishvara Upasam – Sesha – Connected, associated with Marga connected to Ishvara Upasanam.

Why Dhyanam?

- Yogat – Shastri Vidhi / Rule - Not karma Yoga / Bhakti Yoga / Raja Yoga / Jnana Yoga.
- Yoga = Commandment, injunction, rule, instruction.
- By the strength of commandment we come to know Upasaka will take that Marga.

Argument :

- If Upasaka is going to take any Marga at Random, Then why should he meditate upon the special path.
- Therefore path is special Path, if general path, no meditation required.
- Path Meditation prescribed, meditated path must be special path, Yogat – Hetvarthe Panchami.

i) Cha :

- Conjugation forming 2 Sadhanas - Ishvara and Marga Sadhanas.

Net Result / Essence of Sutra :

- Upasaka through Sushumna Nadi departs for Brahma Loka or Krama Mukti.

Sutra 17 – 9th Adhikaranam :

तदोकोऽग्रज्वलनं तत्प्रकाशितद्वारे
विद्यासामर्थ्यात्तच्छेषगत्यनुस्मृतियोगाच्च
हार्दानुगृहीतः शतधिकया ।

Tadoko'grajvalanam tatprakasitadvaro
vidyasamarthyattaccheshtagatyanusmritiyogaccha
hardanugrihitah satadhikaya ।

When the soul of a knower of the Saguna Brahman is about to depart from the body, there takes place) a lighting up of the front of its (soul's) abode (viz., the heart); the door (of its egress) being illumined thereby; owing to the power of knowledge and the application of meditation to the way which is part of that (knowledge); the soul favored by Him in the heart (viz., Brahman) (passes upward) by the one that exceeds a hundred (i.e., the hundred and first Nadi). [4 – 2 – 17]

- Small Diversion – Jnani Jivas death
- Ajnani Jiva – Adhikaranam 1 – 5, 9 – Onwards

Main Topic :

- Upasakas Krama Mukti as part of Krama Mukti Vichara, Vyasa deals with departure of Jiva.
- Ajnani from Vedantic standpoint, Practiced Upasana, not Jeevan Mukti here and Now.
- Krama Mukti – Delayed, Jeevan Mukti in Brahma Loka, Ajnani travels through Sushumna Nadi.
- Shatadhika Nadi – 101st Nadi.

Katha Upanishad :

शतं चैका च हृदयस्य नाइयस्तासां मूर्धनमभिनिःसृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्गन्या उत्क्रमणे भवन्ति ॥ १६ ॥

śatam caikā ca hṛdayasya nādyastāśām mūrdhānamabhiniḥsṛtaikā ।
tayordhvamāyannamṛtatvameti viśvanīnanyā utkramane bhavanti ॥ 16 ॥

Hundred and one are the nerves of the heart; of them one (i.e. Susumna) Penetrates the crown of the head. Going upwards through that (Nerve) one attains immortality. The others (Departed) lead differently. [2 – 3 – 16]

- Confusion based on 101.

Brihadaranyaka Upanishad :

एकीभवति, न पृथ्यतीत्याहुः; एकीभवति, न जिघतीत्याहुः; एकीभवति, न रसयतीत्याहुः; एकीभवति, न वदतीत्याहुः; एकीभवति, न शृणोतीत्याहुः; एकीभवति, न मनुत इत्याहुः; एकीभवति, न स्पृशतीत्याहुः; एकीभवति, न विजानातीत्याहुः; तस्य हैतरस्य हृदयरस्याग्रं प्रयोतते; तेन प्रयोतेनैष आत्मा निष्क्रामति—चक्षुष्टो वा, मूळर्णो वा, अन्येभ्यो वा शशीरदेशेभ्यः; तमुत्क्रामन्तं प्राणोऽनूत्क्रामति; प्राणमनूत्क्रामन्तं सर्वे प्राणा अनूत्क्रामन्ति; सविज्ञानो भवति, सविज्ञानमेवानववक्रामति । तं विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा च ॥ २ ॥

ekībhavati, na paśyatītyāhuḥ; ekībhavati, na jighratītyāhuḥ; ekībhavati, na rasayatītyāhuḥ; ekībhavati, na vadatītyāhuḥ; ekībhavati, na śṛṇotītyāhuḥ; ekībhavati, na manuta ityāhuḥ; ekībhavati, na sprśatītyāhuḥ; ekībhavati, na vijānātītyāhuḥ; tasya haitasya hrdayasyāgram pradyotate; tena pradyotenaiṣa ātmā niṣkrāmati—cakṣuṣṭo vā, mūrdhno vā, anyebhyo vā śarīradeśebhyah; tamutkrāmantam prāṇo'�ुत्क्रामati; prāṇamanūtkrāmantam sarve prāṇā anūtkrāmanti; savijñāno bhavati, savijñānamevānvavakrāmati । tam vidyākarmaṇī samanvārabhete pūrvaprajñā ca ॥ २ ॥

(The eye) becomes united (with the subtle body); then people say, 'He does not see.' (The nose) becomes united; then they say, 'He does not smell.' (The tongue) becomes united; then they say, 'He does not taste.' (The vocal organ) becomes united; then they say, 'He does not speak.' (The ear) becomes united; then they say, 'He does not hear.' (The Manas) becomes united; then they say, 'He does not think.' (The skin) becomes united; then they say, 'He does not touch.' (The intellect) becomes united; then they say, 'He does not know.' The top of the heart brightens. Through that brightened top the self departs,' either through the eye, or through the head, or through any other part of the body. When it departs, the vital force follows; when the vital force departs, all the organs follow. Then the self has particular consciousness, and goes to the body which is related to that consciousness. It is followed by knowledge, work and past experience. [4 – 4 – 2]

- Ajnani leaves through any of Nadis – Chakshur, Srotra Sushumna – Random Nadi.
- Brihadaranyaka Upanishad and Katho Upanishad – Both dealing with Ajnani Jiva.

Brihadaranyaka Upanishad :

- Talks about Ajnani Jiva in General – Papi / Karmi / Upasakas.
- Ajnani Samsara Gathi as in Anubhuti Prakasha.

Katho and Chandogyo Upanishad :

- Talks about Ajnani Upasaka Jivas Travelling for Krama Mukti.
- Anya Kaminaha Samsara Gathi.

Katho / Chandogyo :

- Shatecha... deals with Krama Mukti relevant here.

Katho Upanishad :

शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिःसृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति विष्वइङ्गन्या उत्क्रमणे भवन्ति ॥ १६ ॥

śatam caikā ca hrdayasya nādyastasām mūrdhānamabhinisṛtaikā |
tayordhvamāyannamṛtatvameti viśvaniianyā utkramane bhavanti || 16 ||

Hundred and one are the nerves of the heart; of them one (i.e.Susumna) Penetrates the crown of the head. Going upwards through that (Nerve) one attains immortality. The others (Departed) lead differently. [2 – 3 – 16]

Chandogyo Upanishad :

तदेष श्लोकः शतं चैका च हृदयस्य नाड्यस्तासां
मूर्धानमभिनिःसृतैका तयोर्ध्वमायन्नमृतत्वमेति
विष्वइङ्गन्या उत्क्रमणे भवन्त्युत्क्रमणे भवन्ति ६

Tadesa slokah ; satancaika ca hrdayasya nadyastasam
murdhanamabhinismrtaika tayordhvamayannamṛtatvameti
visvannanya utkramane bhavanti. utkramane bhavanti.

There is a verse about this: There are a hundred and one arteries connected with the heart. One of them goes up to the top of the head. A Person who goes up following this artery attains immortality. The other arteries go in different directions and cause one to depart from the body in other ways. [8 – 6 – 6]

Katho Upanishad :

- Amrutatvam - Refers to Sushmana Nadi for Krama Mukti.
- No contradiction.

Brihadaranyaka Upanishad	Katho Upanishad
Ajnani in General	Upasaka Ajnani

- 17th Sutra – 9th Adhikaranam over.

रश्म्यनुसारी ।

Rasmyanusari ।

(The soul of a knower of the Saguna Brahman when he dies)
follows the rays (of the sun). [4 – 2 – 18]

General Introduction :

- Departure of Upasaka – Ajnani Jiva.
- comes to Hridayam.
- Dips into Brahman.
- Scans Nadi Apertures.
- Chooses Sushmana.
- Not willful, governed by Harda Ishvara and law of Karma.
- Upasaka not conscious of all this, Prepares for Journey beyond this body.
- Till now within Sushmana, Surya Rashmayaha = Beam of Sun's Ray

Chandogyo Upanishad :

अथ या एता हृदयस्य नाड्यस्ता:
पिङ्गलस्याणिम्पस्तिष्ठन्ति शुक्लस्य नीलस्य
पीतस्य लोहितस्येत्यसौ वा आदित्यः
पिङ्गल एष शुक्ल एष नील एष पीत
एष लोहितः १

atha ya eta hrdayasya nadyah,
tah pingathasyanimnastisthanti suklasya
nilasya pitasya lohitasyeti.
asau va adityah pingathah;
esa sukla esa nila esa lohitah.

Then these veins connected with the heart are each filled with a thin liquid, colored reddish-yellow, white, blue, yellow, and red. The sun there also has these colors- reddish yellow, white, blue, yellow, and red. [8 – 6 – 1]

Chandogyo Upanishad and Brihadaranyaka Upanishad :

- Deal with these ideas, Many Nadis in heart, Nadi = Physical part of body blood vessel, network of nerves, Lymph Vessel.

- Through Nadis, fluids flow of different colors.
- Shukla (Yellow), Neela, Lohi, Pingla, Harita, Colourful things in Lymph Vessels.
- Belongs to Sthula Shariram.

Ananda Giri :

- Vividha Varne Anna Rasena Purva.
- Filled with Anna Rasam, essence of food, with different Colours.

Shankara :

- Knew Ayurveda Vatha, Pitha, Kapaha, Anna rasa of different Colours flow from Body.
- Upanishad Compares Surya Rashmi to color of fluids.
- White light = Vibgyor, Surya Rashmis are there in Hridaya Nadi.
- From Hridayam, connect to Surya Bimba solar disc, Surya Rashmi = Long Highway.

Chandogyo Upanishad :

तद्यथा महापथ आतत उभौ ग्रामौ गच्छतीमं
 चामुं चैवमेवैता आदित्यस्य रश्मय उभौ लोकौ
 गच्छन्तीमं चामुं चामुष्मादादित्यात्प्रतायन्ते ता आसु
 नाडीषु सृप्ता आभ्यो नाडीभ्यः प्रतायन्ते तेऽमुष्मिन्नादित्ये सृप्ताः २

tadyatha mahapatha atata ubhau gramau gacchatimancunca, eva -
 mevaita adityasya rasmaya ubhau lokau gacchatimancunca.
 amusma-dadityat pratayante; ta asu adisu srptah.
 abhyo nadibhyah pratayante; te 'musminnадitye srptah.

Just as a big, broad road connects one village with another one which is far-off, in the same way, the rays emerge from the sun and reach out to a person, connecting one with the other. After entering the veins of that person, they emerge from them and then go back into the sun. [8 – 6 – 2]

- Surya Rashmi comparable to highway connecting 2 destinations.
- Surya Rashmi connects Hridayam and Suryabimbam, through Surya Bimba, Upasana goes to Brahma Loka.
- Upasakas Journey Multicolored.

Surya Rashmi – Chandogyo Upanishad :

अथ या एता हृदयस्य नाड्यस्ताः
पिङ्गलस्याणिम्नस्तिष्ठन्ति शुक्लस्य नीलस्य
पीतस्य लोहितस्येत्यसौ वा आदित्यः
पिङ्गल एष शुक्ल एष नील एष पीत
एष लोहितः १

atha ya eta hrdayasya nadyah,
tah pingathasyanimnastisthanti suklaasya
nilasya pitasya lohitasyeti.
asau va adityah pingathah;
esa sukla esa nila esa lohitah.

Then these veins connected with the heart are each filled with a thin liquid, colored reddish-yellow, white, blue, yellow, and red. The sun there also has these colors- reddish yellow, white, blue, yellow, and red. [8 – 6 – 1]

तद्यथा महापथ आतत उभौ ग्रामौ गच्छतीमं
चामुं चैवमेवैता आदित्यस्य रश्मय उभौ लोकौ
गच्छन्तीमं चामुं चामुष्मादादित्यात्प्रतायन्ते ता आसु
नाडीषु सृपा आभ्यो नाडीभ्यः प्रतायन्ते तेऽमुष्मिन्नादित्ये सृपाः २

tadyatha mahapatha atata ubhau gramau gacchatimancamunca, eva -
mevaita adityasya rasmaya ubhau lokau gacchatimancamunca.
amusma-dadityat pratayante; ta asu adisu srptah.
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Just as a big, broad road connects one village with another one which is far-off, in the same way, the rays emerge from the sun and reach out to a person, connecting one with the other. After entering the veins of that person, they emerge from them and then go back into the sun. [8 – 6 – 2]

अथ यत्रैतदस्माच्छरीरादुल्कामत्यथैतरेव
रश्मिभिरुर्ध्वमाक्रमते स ओमिति
वा होद्वा मीयते स यावत्क्षण्येन्नस्तावदादित्यं
गच्छत्येतद्वै खलु लोक- द्वारं विदुषां प्रपदनं निरोधोऽविदुषाम् ५

atha yatraitadasmacchariradutkramati, athaitaireva rasmibhirurdhva
a(ma)kramate. sa aimiti vahodva miyate.
sa yavat ksipyen- nmanah, tavadadityam gacchati.
etadvai khalu lokadvaram vidusam prapadanam nirodho 'vidusam.

Then when a person leaves the body, he goes upward with the help of these rays. If he dies while meditating on Om, his going up is assured; otherwise not. In the amount of time it takes his mind to move from one thought to another he can reach the realm of the sun. The sun is the gateway to Brahmaloka. Those who know the meaning of Om and think of it at the time of death enter Brahmaloka, but those who are ignorant of it have no chance of entering. [8 – 6 – 5]

- When Upasaka dies, Upasana goes upwards only through Surya Rashmi.

Mundak Upanishad :

तपःश्रद्दे ये ह्युपवसन्त्यरण्ये शान्ता विदुंसो भैक्ष्यचर्या चरन्तः ।
सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो हृत्ययात्मा ॥ ११ ॥

tapahśraddhe ye hyupavasantyaraṇye śāntā vidvāṁso bhaikṣyacaryāṁ carantah |
suryadvāreṇa te virajāḥ prayānti yatrāmṛtaḥ sa puruṣo hyavyayātmā || 11 ||

But they who perform penance (Tapas) with faith (Sraddha) in the forest (Solitude). Having control over their senses, are learned and are living the life of a mendicant, go through the orb (Path) of the sun, their good and bad deeds consumed, where that immortal and Undecaying Purusha is. [1 – 2 – 11]

Chandogyo Upanishad :

- Chapter 8 – 6 – 5 – Saha Yavat – Adityam Gachati.
- Departure through Surya Rashmi Takes place instantaneously after death, no time Lag, Gap.

Controversy :

- Travel through Surya Rashmi is common to all Upasakas or for some Upasaka?
- Rashmi Gathi = Partial or Universal?

Purva Pakshi	Siddantin
<ul style="list-style-type: none">- Partial- Next Sutra	<ul style="list-style-type: none">- Universal- This Sutra

Pratigya Vakyam :

- This Sutra is Siddantin proposition, Based on Chandogyo Upanishad – Chapter 8 – 6 – 1, 2, 5 Surya Rashmi.

Word Analysis :

- Rashmi Anusari – Compound word, Upasaka attains Brahma Loka following the Rays of Sun.

Significance :

Rashmi	Anusari
- Sun rays	- Follower, Following Anusarati - Na – Pulling – Adjust to Upasaka Anusarisan Upasaka

- Following the rays he attains... Rashmi Nam Anusari... Sashti Tat Purusha.
- Controversy and Negation in Sutra 19.

Sutra 19 :

निशि नेति चेन्न सम्बन्धस्य **Nisi neti chenna sambandhasya**
यावद्देहभावित्वादर्शयति च । **yavaddehabhavitzaddarsayati cha ।**

If it be said (that the soul does) not (follow the rays) in the night, we say (not so) because the connection (of Nadis and rays) continues as long as the body lasts; the Sruti also declares (this). [4 – 2 – 19]

General Analysis :

Purva Pakshi	Siddanta
- Portion - Nishi Neti Chetana	- Na Sambandaya...

- All Upasakas can't travel through surya Rashmi because all may not die during day time.
- Some die at night no Surya Rashmi...
- Therefore, Surya Rashmi Path available for day Dying Upasakas.

Vyasa :

- Surya Rashmi available for all including those who die in Night.
- All Upasakas will not get Brahma Loka, we can't order time of death, death not under our control.
- Upasana gives Krama Mukti will be falsified for night dying Upasakas.

Chandogyo Upanishad : Falsified :

तदेष श्लोकः शतं चैका च हृदयस्य नाडयस्तासां
मूर्धानमभिनिः सृतैका तयोर्ध्वमायन्नमृतत्वमेति
विष्वङ्गुन्या उत्क्रमणे भवन्त्युत्क्रमणे भवन्ति ६

Tadesa slokah ; satancaika ca hrdayasya nadyastasam
murdhanamabhinismrtaika tayordhvamayannamrtatvatvameti
visvannanya utkramane bhavanti. utkramane bhavanti.

There is a verse about this: There are a hundred and one arteries connected with the heart. One of them goes up to the top of the head. A Person who goes up following this artery attains immortality. The other arteries go in different directions and cause one to depart from the body in other ways. [8 – 6 – 6]

- Night dying will go to Brahma Loka through other route, Chapter 8 – 6 – 6 – Falsified
- All go through Surya Rashmi Upanishad does not say – Day dying – Surya Rashmi night dying – Through other Path.
- If either negated, Upajeevya Pramanya Buddhi, Svapramanam Sraddha is violated.
- To Avoid both Problems.

Example : Child Says :

- There is elephant on top of my mattress, How will you take Mattress away!

1st Answer :

- Bring Crane... Give up!

His Answer :

- Wait for elephant to walk off!,

Similarly Purva Pakshi Says :

- Night dying Upasakas will wait till Sun rises.

Shankara :

- It will go against Chapter 8 – 6 – 5 where it says Jiva, goes instantaneously immediately after death.
- Through Surya Rashmi – No Waiting.

3 Conditions without Partiality for all Upasakas

Upasaka instantaneously departs Departs through Surya Rashmi Only Go to Brahma Loka Necessarily

- Irrespective of time of death – Night or day, Upasaka travels through Surya Rashmi.
- Because of Sruti Vakyam, Vyasa concludes, there is connection between Surya Rashmi and Dying person.

Conclusion :

- Because of all reasons, connection of Surya Rashmi Sambanda between Upasaka Jiva, Hridaya.
- Nadi and Surya Rashmi Sambanda continues during day and night from Shastra Pramanam.
- Mysterious, Pranic connection, energy connection.
- Surya – Hridaya Sambanda is all the time present, Shankara gives incidental.

Argument :

- Because Surya is obtaining on earth during night also, on summer days, during night also, feel warmth of the Sun, Warmth of sun is clue.

Purva Pakshi :

- What about winter nights?

Shankara :

- Surya Rashmi and Tapa is overpowered on earth because of cold atmosphere.
- Very Minute, intense, not able to register, feel Suryas presence upon earth.
- Hridaya Nadi – Surya Sambanda is from birth to death.

Yavat Deha Bavi :

- Hridaya Nadi Surya Sambanda through the Surya Rashmi, exists between birth and death in Uttarayana, day, night, all the time is there.
- Surya Rashmi may not be used by all but in the case of Upasaka, it is Utilised and he travels therefore to Brahma Loka.

Word Analysis :

- Nishi, Na, Iti, Chet, Na, Sambandasya Yavat Deha Bavitvat.

Purva Pakshi Portion :

a) Na :

- Upasaka does not follow the rays of the sun, Na Rashmi Anusari.

b) Nishi :

- In the Night.

Siddanti Portion :

c) Iti Chet Na :

- If this is your contention, it is not so.

d) Sambandasya :

- Because the connection between Nadi and Rays of Sun.

e) Yavat Deha Bavitvat :

- Exists as long as the body exists.

f) Cha – Darshayati :

- Sruti also declares so.

Significance :

a) Nishi Na :

- Upasaka who dies in the night does not travel through suns rays because, there is no sun's ray in the night.

b) Iti Chet :

- Siddanti connecting if this is your argument, I can't accept.

c) Sambandasya yavat Deha bavita :

- Connection between Hridaya Nadi and Surya Rashmi.

d) Yavat Deva Bavitvat :

- Has existence as long as body Survives, Bavi = Existent.

Yavat Deha Bavitvat :

- Ayusha kala Satva, during night time also, Hridaya Nadi has Surya Rashmi.

What is Pramanam?

- Yavat Deva Bavitvat, Hetau Panchami, Sambanda Sashti.
- Pramana = Shastra scientists don't accept, Heat absorbed by earth and atmosphere and Walls.
- Absorbed heat is left out, not Surya Rashmi.
- My Argument based on Shastra Darshayati Cha = Sruti.
- Vakyam Bodhayati, reveals what?
- Nadi Rashmi Sambanda is there during night also, Chandogyo Upanishad :

तद्यथा महापथ आतत उभौ ग्रामौ गच्छतीमं
चामुं चैवमेवैता आदित्यस्य रश्मय उभौ लोकौ
गच्छन्तीमं चामुं चामुष्मादादित्यात्प्रतायन्ते ता आसु
नाडीषु सृसा आभ्यो नाडीभ्यः प्रतायन्ते तेऽमुष्मिन्नादित्ये सृसाः २

tadyatha mahapatha atata ubhau gramau gacchatimancunca, eva -
mevaita adityasya rasmaya ubhau lokau gacchatimancunca.
amusma-dadityat pratayante; ta asu adisu srptah.
abhyo nadibhyah pratayante; te 'musminnadiye srptah.

Just as a big, broad road connects one village with another one which is far-off, in the same way, the rays emerge from the sun and reach out to a person, connecting one with the other. After entering the veins of that person, they emerge from them and then go back into the sun. [8 – 6 – 2]

- Maha – Highway, Pankta – Path.
- Surya Rashmi – Hridaya – Connection is throughout life.
- 10th Adhikaranam – 19th Sutra Over.

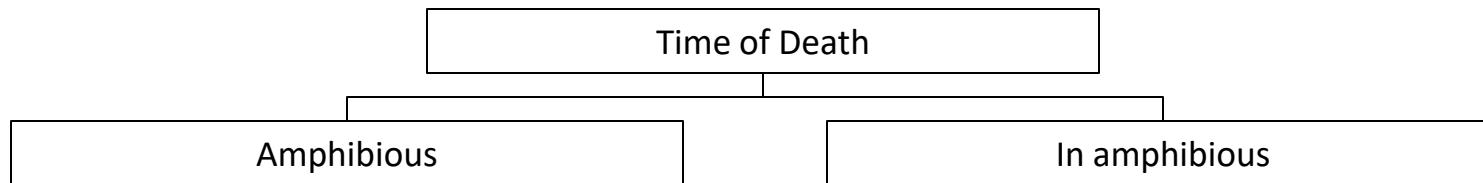
Sutra 20 – 11th Adhikaranam :

अतश्चायनेऽपि दक्षिणे ।

Ataschayane'pi dakshine ।

And for the same reason (the departed soul follows the rays) also during the sun's southern course.[4 – 2 – 20]

- Final Adhikaranam – 2nd Pada.
- 2 Sutras – Extension of Previous topic, Upasaka Jiva during death.
- Nature of time of death, will it influence Upasaka?



- Based on Shastra.

Sloka :

- Vidivasaha Shukla Pakshena, Uttaranaya Meva Cha Mumurshutvam Pranchaitani Viparitam Tu Garhitam

Day Time :

- Bright fortnight, northern solstice, Jan – 15 to June 15
- Mumurshutvam – 3 Times
- Prachastani – Are Auspicious time for dying if there is choice.
- Sacred, holy, Glorified.
- Viparitam Tu Garitam Rathri – Krishna Paksha.
- Dakshinayana – Inauspicious do Prayaschittam if someone dies during inauspicious time.

Controversy

Is Upasaka Rashmi Travel Affected

By Marana Kala or not?

Purva Pakshi	Siddantin
- Yes	<ul style="list-style-type: none">- No Anytime Upasaka dies, Upasaka does not have Punya Papam division- All Kalams are Punya Kalam for Upasaka

Lecture 367

- 11th Final Adhikaranam – 2nd Pada, Dakshinayana Adhikaranam.
- Possible question based on 10th Adhikaranam.
- Departure of Upasaka through Sushumna Nadi followed by Surya Rashmi.
- Sushumna Nadi takes Jiva from heart to periphery of body and from there Journey by Surya Rashmi.

Chandogyo Upanishad :

- Surya Rashmi connects Hridaya Nadi and Surya Loka.
- Therefore through Surya Rashmi, Upasaka goes to Brahma Loka for Krama Mukti.
- Connection between Hridaya Nadi to Surya Loka is permanent connection.
- Yavat Deha Bavi Tvat – Crucial expression.
- As long as there is life, there is connection between Surya Rashmi and Hridaya Nadi.
- Upto Surya Loka connection permanent available during days and Night.
- Whether Upasaka dies during day or night, he can travel through Surya Rashmi.
- Need not wait for Sunrays to come next day.

Doubt by Student :

- Why can't Jiva go to America where Sunrays are available now?

Question :

- How will he go? What is the Path? With or without body – Nadi? Visa?
- Instantaneously Jiva travels through Surya Rashmi.
- Time of departure not important, Journey to Brahma Loka happens irrespective of time of death.

Question :

- Some times of death, Auspicious in Auspicious.
- Shukla, Uttarayana, Mevacha Murmuhatvam Prachantani, Viparitam Tu Garhitam.

- Daytime, Shukla Gathi, Uttarayam Auspicious.
- Prachastani – Glorified, Mangalam.

Viparitam – Opp :

- Night, Krishna Paksha, Dakshinayana, Garihitam – Ninditam, looked down upon, Inauspicious.
- If Upasaka dies in Inauspicious time, will he have journey and Krama Mukti?

Answer : Purva Pakshi :

- If time – Inauspicious, one will not go to Brahma Loka.

Siddantin :

- Rule only for Non-Upasakas, other Ajnani, performer – Non-Performer of rituals.
- In case of Jnani, Upasaka rule irrelevant, for Jnani, time and place of death irrelevant.

Tattwa Bodha :

- Tan Gajetva....
- This Adhikaranam – Extending rule Upasaka also.
- Upasaka can die at any time and will get Krama Mukti.

General Analysis of Sutra :

- Extending, Upasaka dies in night, Surya Rashmi is Permanent.
- He can travel through Surya Rashmi extends law.
- Since Surya Rashmi, Permanent, Whatever be the Paksha, Ayana, he will travel through Surya Rashmi.
- In Sutra, Dakshinayana Mentioned, add Krishna Paksha also is this Adhikaranam.

Word Analysis :

a) Dakshine Ayane Api :

- Upasaka attains Brahma Loka in Dakshinayana also.

b) Ataha Cha :

- Due to same reason.

Significance :

a) Dakshine, Ayane Api :

- Upasaka who dies is Dakshinayana also and Krishna Paksha also.

What is reasoning?

b) Ataha Cha :

- Due to same reason Sruti Pramanat, 4 Chandogyo Vakyam.

Chandogyo Upanishad :

अथ या एता हृदयस्य नाड्यस्ताः
पिङ्गलस्याणिम्बस्तिष्ठन्ति शुक्लस्य नीलस्य
पीतस्य लोहितस्येत्यसौ वा आदित्यः
पिङ्गल एष शुक्ल एष नील एष पीत
एष लोहितः १

atha ya eta hrdayasya nadyah,
tah pingathasyanimnastisthanti suklaasya
nilasya pitasya lohitasyeti.
asau va adityah pingathah;
esa sukla esa nila esa lohitah.

Then these veins connected with the heart are each filled with a thin liquid, colored reddish-yellow, white, blue, yellow, and red. The sun there also has these colors- reddish yellow, white, blue, yellow, and red. [8 – 6 – 1]

तद्यथा महापथ आतत उभौ ग्रामौ गच्छतीमं
चामुं चैवमेवैता आदित्यस्य रशमय उभौ लोकौ
गच्छन्तीमं चामुं चामुष्मादादित्यात्प्रतायन्ते ता आसु
नाडीषु सृप्ता आभ्यो नाडीभ्यः प्रतायन्ते तेऽमुष्मिन्नादित्ये सृप्ताः २

tadyatha mahapatha atata ubhau gramau gacchatimancamunca, eva -
mevaita adityasya rasmaya ubhau lokau gacchatimancamunca.
amusma-dadityat pratayante; ta asu adisu srptah.
abhyo nadibhyah pratayante; te 'musminnадitye srptah.

Just as a big, broad road connects one village with another one which is far-off, in the same way, the rays emerge from the sun and reach out to a person, connecting one with the other. After entering the veins of that person, they emerge from them and then go back into the sun. [8 – 6 – 2]

अथ यत्रैतदस्माच्छरीरादुल्कामत्यथैतरेव
रश्मिभिरुर्ध्वमाक्रमते स ओमिति
वा होद्वा मीयते स यावत्क्षिष्येन्मनस्तावदादित्यं
गच्छत्येतद्वै खलु लोक- द्वारं विदुषां प्रपदनं निरोधोऽविदुषाम् ५

atha yatraitadasmacchariradutkramati, athaitaireva rasmibhirurdhva
a(ma)kramate. sa aimiti vahodva miyate.
sa yavat ksipyे- nmanah, tavadadityam gacchati.
etadvai khalu lokadvaram vidusam prapadanam nirodho 'vidusam 2016

Then when a person leaves the body, he goes upward with the help of these rays. If he dies while meditating on Om, his going up is assured; otherwise not. In the amount of time it takes his mind to move from one thought to another he can reach the realm of the sun. The sun is the gateway to Brahmaloka. Those who know the meaning of Om and think of it at the time of death enter Brahmaloka, but those who are ignorant of it have no chance of entering. [8 – 6 – 5]

तदेष श्लोकः शतं चैका च हृदयस्य नाड्यस्तासां
मूर्धान्मभिनिः सृतैका तयोर्ध्वमायन्नमृतत्वमेति
विष्वङ्गुन्या उत्क्रमणे भवन्त्युत्क्रमणे भवन्ति ६

Tadesa slokah ; satancaika ca hrdayasya nadyastasam
murdhanamabhinismrtika tayordhvamayannamrtatvatvameti
visvannanya utkramane bhavanti. utkramane bhavanti.

There is a verse about this: There are a hundred and one arteries connected with the heart. One of them goes up to the top of the head. A Person who goes up following this artery attains immortality. The other arteries go in different directions and cause one to depart from the body in other ways. [8 – 6 – 6]

Upasaka will go through :

- a) Sushumna Nadi
- b) Surya Rashmi
- Connection between Nadi and Rashmi Permanent.
- No time Gap between death and departure because of 4 Reasons, Upasaka will take / Attain Brahma Loka.

Shankara :

- If for Upasaka and Jnani time of death immaterial, Why Bheeshma wanted for Uttarayana to arise in Mahabharata.

Lying in Arrow bed?

- Bheeshma – Upasaka, Deserving, Krama Mukti or Jnani?

Reason 1 :

- If he had not waited, he would have got Mukti in Dakshinayana.

Reason 2 :

a) For other Ajnani, time division relevant, Valid :

- To respect that, for others sake he waited.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ ३-२१ ॥

Whatever a great man does, that other men also do (Imitate); whatever he sets up as the standard, that the world (People) follows. [Chapter 3 – Verse 21]

- W.r.t – Other Ajnanis he waited.

b) Bheeshma had got special :

- Boon, Varan, Blessing from his father.
- Rejected throne, Remained as Naishtika Brahmachari for sake of his father.
 - Respect fathers boon
 - Could die at any time he chooses.
- Glorify his fathers capacity to bless him, waited for Uttarayanam.
- He would teach Dharmaputra for values and Vishnu Sahasranamam.
- Upasaka can die at Any time auspicious or Inauspicious, travel not affected.
- 20th Sutra over.

Sutra 21 – Last Sutra of 2nd Pada :

योगिनः प्रति च स्मर्यते स्मार्ते चैते ।
Yoginah prati cha smaryate smarte chaite

And (these times or details) are recorded by Smriti with reference to the Yogins and these two (Yoga and Sankhya) and classed as Smritis (only). [4 – 2 – 21]

- Vyasa answers another objection.

यत्र काले बनावृत्तिमावृत्तिं चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ ८-२३ ॥

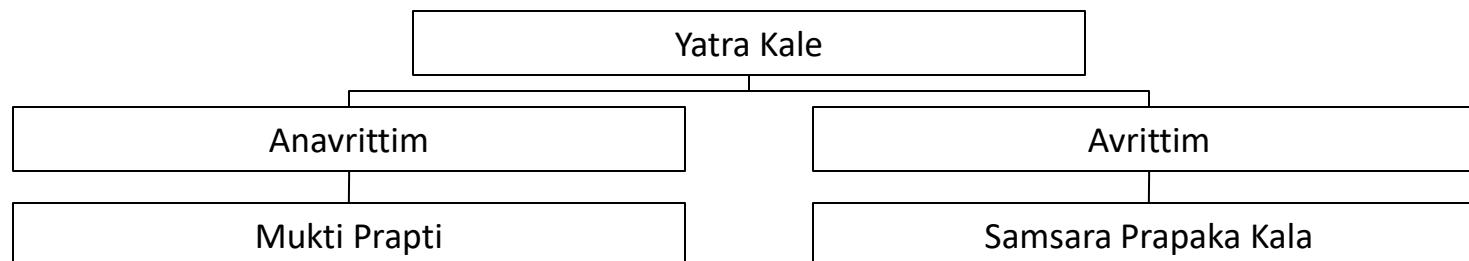
Now at what time (Path) departing, Yogis go, never to return, as also to return, that time (Path), I will tell you, O Chief of Bharata Dynasty. [Chapter 8 – Verse 23]

2 Time of death

- Auspicious
- Superior
- Brahma Loka, Krama Mukti

- Inauspicious
- Inferior
- Takes Karmi to Svarga

- Loka – World of return = Avrittam Chaiva.



- Loka relevant to Upasaka only.

Vyasa's 2 Answers

- Superior
- Real in Next Pada
- In 23rd Verse, Kala does not refer to time but Devata
- Upalakshita – Lakshyartha
- Shukla Gathi, Devayana Marga
- Kala = Margaha

- Inferior
- Temporary
- Abyupethya Vada

Why Lakshyartha – Devata, Marga not kala?

2 Reasons :

- Krishna explains in 24 and 25

Gita : Superior, inferior time

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ ८-२४ ॥

Fire, light, daytime, the bright fortnight, the six months of the northern solstice; following this path, men who know Brahman go to Brahman. [Chapter 8 – Verse 24]

25th Verse :

- Should list superior and inferior categories of time.
- Agnir, Ahaha(Daytime) – Shukla Paksha, Uttarayana Time.
- No Time category – But Agni, Jyoti Devatas mentioned.
- Uttarayana Devata not time.

Gita :

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निर्वर्तते ॥ ८-२५ ॥

Smoke, night-time, the dark fortnight, also months of the southern solstice, attaining by these to the moon, the lunar light, the yogi returns. [Chapter 8 – Verse 25]

- Dhuma – No Smoke Kala.
- Dhuma Devata, not time, Krishna Paksha Ratri Devata alone which represents Shukla Marga and Krishna Marga.
- Inexplicability of Agni, Jyoti, Dhuma is consequence, If you take Kala as time.

Reason 2 :

- Based on 24th Verse, if you take Uttarayana, Shukla, day, Superior time, Leading person to Krama Mukti and Dakshinayana, Krishna Paksha, night – Inferior leading to returnable Loka, in verse 24 and 25.
- There will be a problem.

- Suppose person dies in Uttarayana, Krishna Paksha, bhagavan confused, no Middle path – or give Moksha.
- Similarly Dakshinayana, Shukla Paksha, Shukla Paksha and Ratri Bright fortnight (Krama Mukti) and Night (Svarga), Krishna Paksha and daytime.
- Yatra Kale not taken as time at all.

3rd Reason :

Textual Argument :

Gita :

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥८-२६॥

The path of light and the path of darkness available for the world are both verily thought to be eternal; by the one, the path of light, a man does not return and by the other, the path of darkness, he returns again. [Chapter 8 – Verse 26]

- I Talked about 2 Margas not superior and inferior, he Says in conclusion, says Gathi here.
- Hence Kala in Gita Chapter 8 – Verse 23 Refers to Shukla Marga Elaborated in Brahma Sutra :

आतिवाहिकास्तलिलङ्गात् ।

Ativahikastallingat ।

(These are) deities conducting the soul (on the path of the gods), on account of indicatory marks to that effect. [4 – 3 - 4]

Real Answer :

- Words do not refer to Kalam, Temporary provisional Answer by Vyasa – Abyupethya Vada.
- Let us Assume Gita Talks about superior, inferior times Based on Gita Chapter 8 – 23.

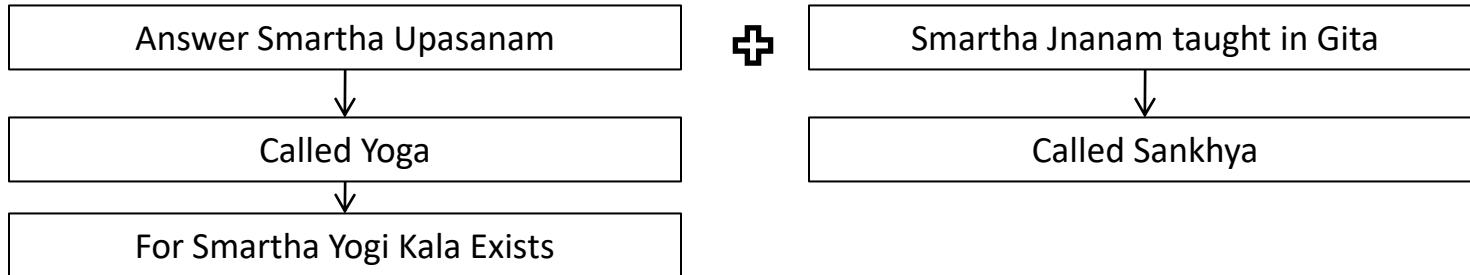
What is Problem?

- In Previous Adhikaranams, said no Auspicious, inauspicious time.
- In Gita Accept time, How can we say both?

- Vyasa rejected superior, inferior timing based on Chandogyo Upanishad.
- Now rejecting in Gita.
- Sruti Drishtya for Upasaka for Srouta Upasaka, time difference not there.
- For Smartha Upasaka time difference is there.

Who is Srouta, Smartha Upasaka?

- Srouta Upasaka – Does Upasana based on Vedic injunctions like Dahara, Pankta Brahma Upasana.
- Smartha Upasaka – Does based on Smriti, Purana Pramanam.
- 23rd Verse relevant for Smartha Upasakas, Time important, Temporary Answer, not real.



For Chandogyo Upanishad :

- Dahara Upasaka, does not have time status.

Word Analysis :

a) Smaryate :

- Smriti refers to the time of Death

b) Pratiyoginaha :

- From Standpoint of Smartha Upasakas.

c) Ete Cha :

- Both Yoga and Sankhya taught in Gita, Smartha - Belongs to Smriti.

Significance :

a) Smaryate :

- Gita Smriti Uchya Chapter 8 – Verse 23
- Pratiyoginha Smartha Upasakas, who Practice Upasana based on Gita Injunctions or Smriti and 18 Puranas not Veda.
- Chandogyo and Siksha Valli Upasaka Purva Rupam, Uttara Rupam... Vyahruti Upasana.
- Now only Pauranic Upasakas Practiced.
- Time relevant – Yiginaha – Dvitiya Bahu, Na – Pulling – Yigin – Prati – Governs Dvitiya.
- Ete Cha Smartha, Etat – Na – Prati – Dvi, - Both Jnanam and Upasanam in Gita.
- Nirguna Sankhya Vidya and Saguna Yoga Vidya is Smarham, Smriti teaching has separate rule.

Big Damage :

- Gita Taken from Veda, Separate Gita, Accept time division.
- Unite Gita with Veda, time Division will go away.
- Smarte – Dvi – Na – Pull... A.. Smartha... Pradhama Dvivachanam.

Are there Deviations in Gita? Is Gita closer to Sankhya than Veda?

- Srishti – Not Veidic but Sankhya (Kapilas)
- Meditation – Dhyana – Closer to Patanjali Yoga, Sankhya Kapila and Yoga of Patanjali.

Kala – Gathi alone :

- 21st Sutra over, 11th Adhikaranam over – 2nd Pada over – Departure of Saguna Upasaka for Krama Mukti over.

2nd Pada :

- Departure of Upasaka to Krama Mukti.

3rd Pada :

- Travel 6, 7, 8 Adhikaranams – Diversion – Jnanis Departure for contrast topic taken.

Main Topic of 2nd Pada :

- Saguna Upasaka departure for Krama Mukti.